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THE  
Involuntary Forces.

MILLER.



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THE  
INVOLUNTARY FORCES,

THEIR  
USE AND ABUSES

AND  
HOW TO CONTROL THEM.

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BY

WILLIAM A. MILLER.

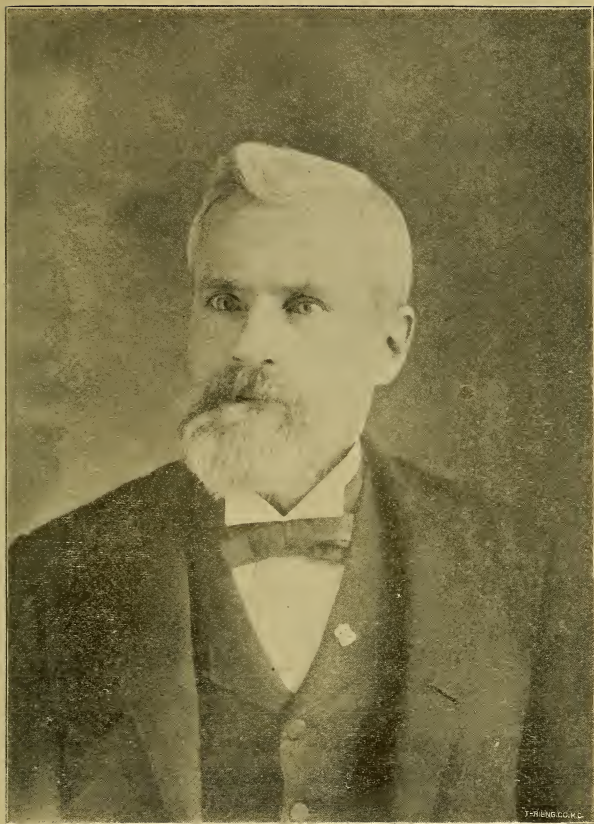
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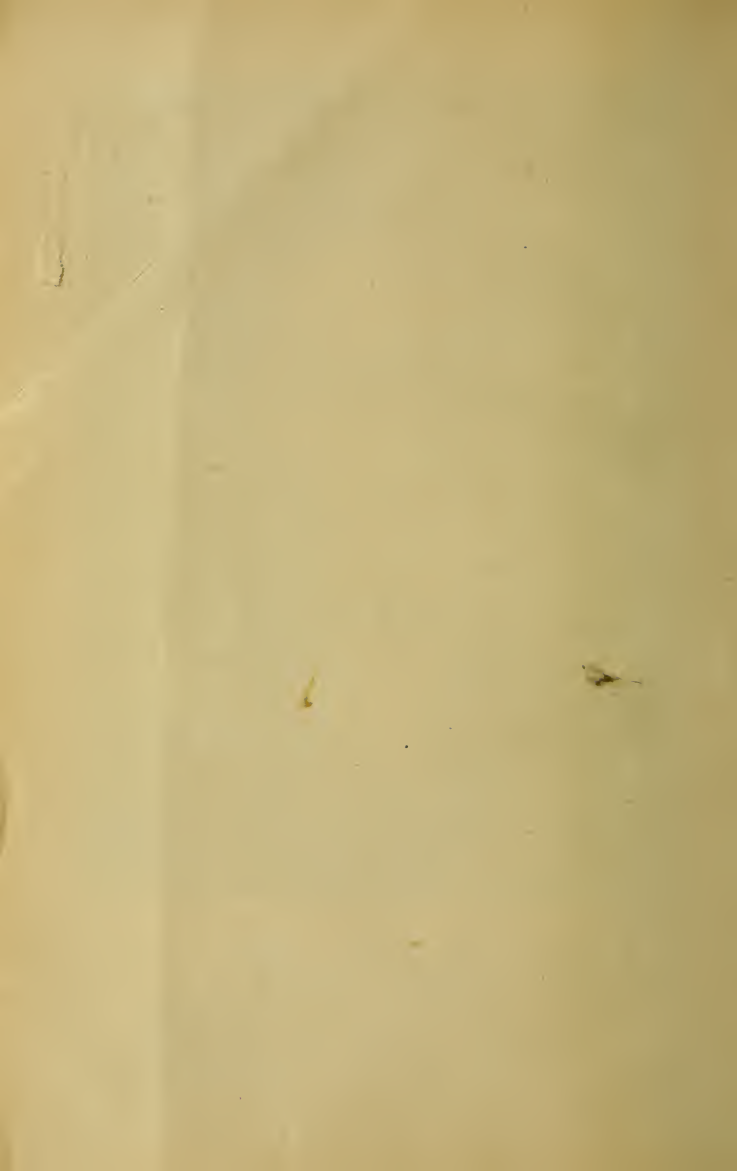
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yours for health  
W. C. Miller  
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## PREFACE.

The author in referring to the practice of Medicine, Osteopathy, Magnetic-healing, Christian Science, etc., does not wish it understood that their practice is condemned, as each has been of great benefit in their day, and were followed conscientiously by their adherents as the best method then known to them.

In fact, he has been too closely allied to the three first mentioned, and recognizes their virtues, and understands their development in the advancement of science in their order as above enumerated.

We denounce the use of many remedies used by physicians, which are in themselves far more dangerous than the disease.

We at the same time lament the expenditure of so much research for the perfection of the science of medicine, in the face of the many acknowledgements for hundreds of years of the presence in man of the involuntary forces and the dependence placed upon them for the recovery of the patient. These may be found in all medical works, and even the physiologies used in our public schools give such abundance of evidence of its workings and what has been accomplished by the subjective mind; also

the benefits of reflex action, and the wonderful effect of the mind over the body. One tenth of the amount of research, or even the amount of brain expended to crush the ideas promulgated by Mesmer, would have opened the new field and placed the science of healing upon a sound basis, with a complete knowledge of the cause of disease and a direct and harmless remedy.

Had the attention of science in the interest of inland traffic been confined to the now defunct canal, where would our nation stand in the commercial world? Science in its true term means not only the improvement of old discoveries, but the discovery of new fields.

We shall briefly treat of the means employed and the ends accomplished by them in the different modes of administering to the afflicted, to show the real cause of the affliction and why the remedy had its effect. We also hope to make plain to any mind who will try to read understandingly how to avoid all our diseases, worries and afflictions, and how to overcome them or eradicate them.

We will perhaps be pardoned for giving many personal experiences, when we say that what we experience is knowledge, while hearsay only instills belief and establishes nothing.

The careful reader will find enough experiences of the writer that will call to his remembrance many experiences; that he too may have a knowledge of the truths herein set forth. We also refer to the Bible in many places to prove the genuineness

of our proposition. To those who believe it the word of God, this will be sufficient. While there are those who do not believe it of divine origin, all nations and men recognize the Bible as the ablest book ever written. The date of its manuscript and the close resemblance of its teachings to other books ascribed to deities, by other nations and religions, are sufficient evidence of a foundation or source which all sprang from, being based upon just such as we use in the following pages, and are evidence of an unerring law that was better understood in the primeval days. Finally, when we have benefited the human family in the way of health; and helped lift the burden of worry from the mind, and have made bright the paths of the sojourner in this world; by preparing his vision that he can see the good things in life, while the bad will not appear; and have in the place of the wail of woe, wrong and impending catastrophe, implanted a bright and beautiful vision in the foreground; the pathway supplied on either side with that which delights the eye, and enchants the ear: then there will be no incentive to look back (like Mrs. Lot at Sodom); then I shall feel that the joy of only one poor soul thus made happy, will be to me a tenfold compensation.

Very truly yours,

WILLIAM A. MILLER.

November 29, 1900.





## GLOSSARY.

The words Intellect, Objective Mind, Conscious Mind, Reasoning Mind, and Voluntary Mind, mean the same and refer to the mind we acquire by education, by contact, and through the five senses. This mind governs our action in the waking state, and conveys impressions as it sees them, to the subjective mind. The words Subjective mind, Subconscious mind, Conscience, the power that builds our bodies, the power that keeps them in perfect repair (when not interfered with nor controlled by our conscious mind), the Creative mind, the mind that entered our bodies as life, *the Soul*, are synonymous terms. We call this mind subconscious because we are not conscious of its presence much of the time, though every act bears evidence of its power. It is called subjective mind because it is subject to our objective mind in the waking state and may be made subject to the operator under hypnosis. This mind never reasons, but acts and knows. It never acts wrongly except when perverted by the five senses (which are educative), and never allows the objective mind to act wrongly without first admonishing it (conscience). It is to us what the instinct is to the animal.

The Voluntary muscles are the ones we make use of by thinking; as we raise the hand or foot, close the fingers, etc.

The Involuntary muscles are the ones that keep up the heart action, cause us to breathe, and are in control of all our organs (when uninterrupted), and by use become reflex, or act as they have been accustomed. They are all important in every act sustaining life. Our muscles contract in labor and relax in rest; an equal contraction and relaxation insures health, while a prolonged condition of either is attended with bad results. Too rapid contraction or too sudden is also disastrous. The Bible injunction, "Be temperate in all things." is the happy medium.

SEEK THE GOOD IN EVERY  
THING.

Seek the good in every thing,  
Search with careful eye;  
Toss the husks to rooting swine,  
Pass the evil by;

When your vigilance has found  
Ought of real worth  
Be content to have a share,  
Do not want the earth.

—*Gleanings.*

## THE INVOLUNTARY FORCES.

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A MAN MAY BELIEVE A LIE AND BE DAMNED  
FOR IT.

Damn means to condemn. He believed his constitution strong and able to stand any thing, because he has done what others could not stand. He overate, overslept, overworks, and over exerts, uses stimulants, medicines, and narcotics, to excess. The critical hour, though it has long been delayed, arrives. His digestive organs are gone, or his nerve is under control of the narcotic; his appetite for liquor is a fixed habit; he had believed his constitution invulnerable, and he rests under his own condemnation. It has become a fixed opinion that the only part heredity plays in our bodies is a lack of vital force to start with; no power can provide a force greater than its own. Being weak when thrown upon our own resources, we succumb to our environments, or rather our powers being weak we husband them and lose all, instead of using them fearlessly that they may be doubled tenfold, or increased by exercising that power we have.

## OUR BODIES.

We find by microscopic examination that our bodies are composed of cells; some are very minute, requiring a powerful glass to see them; others are so large as to be seen with the naked eye. They vary in shape and color, each having its particular use in forming our organs and building our bodies: living cells consisting of a jelly-like substance called protoplasm, the greater part of them are composed of two parts; the nucleus or smaller part of the cell is the center and is found in most cells, and those frequently divide in the middle and form two cells. The majority of the cells are short-lived, lasting in some instances but a few hours.

By this we see our bodies are constantly and rapidly changing; each organ is constantly wasting and being rebuilt; every movement of the body, each activity of an organ, causes wear and waste, and must be replaced by new material. This is also true of our minds; every thought costs us material, and the more intense the thought the greater the wear or waste of organism. This shows grief, fear, anger, and kindred thoughts, more expensive to our system.

We are assured that a single drop of saliva, under a microscope, shows a vast number of cells from the mucus membrane of the mouth. The outer coating of the body is coated with cells, many layers deep, that are constantly being removed by the friction of the clothing, the bath and many other

ways; and are being replaced by new ones formed under the surface. The bones and nails are composed of fine cells of very slow growth, and perhaps last the longest of any cells, while the cells composing some of the glands last but a few hours. The majority of cells are fixed in shape and position, yet there are many which change in shape and move through the system from place to place. These ameoboid cells are very much like the amoeba, the lowest form of animal life, which change their shape many times in one minute, move in any direction, take food, produce its own kind, and dies.

Certain cells are prepared for each work and can do no other. The cells of the glands can take digested food from the blood and make glands of their kind; those of the muscle take the same kind of food from the blood and form muscle; those of the skin form our outer coating, and so on with each organ and all from one kind of food.

This is the work of all the organism of this wonderful machine, that each organ has its own work to perform, which it does very rapidly; some, however, for their own construction, while others, like the salival glands, can produce assistance for the other organs of digestion as well. We therefore see from our constant waste of material the necessity of avoiding any unnecessary wear, but to take nourishment at the proper time and under the pleasantest circumstances.

All organs under intense working strain are unable to take nourishment, no matter what we

eat. If we are depressed, sorrowful, angry, or afraid, while the blood is offering the nourishment, or passing it rapidly to the organs, we find they have failed to utilize their share; and these organs have sustained a severe loss, from our intense state of mind, compelling action (or contraction) and are in need of repair during the continuation of this morbid condition. Any fears we may have of injury from any thing we are eating produces the condition we expect, in proportion to our fears: and in like manner gives good results, as we hope for repairs from what we take into the stomach, that is, in the line of nourishment. We have shown that each organ can take of the same food and appropriate to its own use (which, of course, is contingent upon the quantity of bodily nourishment the particular food contains), yet the fact remains that we must, to keep our bodies in tact, economize in wear, furnish them with material to build from, and not interfere with them during their busy season.

From the variety of foods used and subsisted upon in the world, we must readily agree that the kind of food, if pure, is not so essential as the condition of those organs while eating and digesting it. The knowledge that these organs take any kind of pure food and build human minds and bodies is of great importance to us. If we, by any bad or depressing thoughts while eating, or any time, keep an organ from appropriating its share our bodies suffer loss.

## PAIN.

There is absolutely no pain without muscular tension or contraction. Muscular contraction is produced by fear or its kindred thoughts, that is, anxiety, doubt, impatience, hatred, malice, and the whole category of perplexities. On the other hand we have hope or desire, which brings to us all the pleasures we enjoy, all the benefits we derive in this life, and prepares the soul for a perfect life in eternity. "Hope is the anchor of the soul, both sure and steadfast, that enters within the veil" (Bible). The first, or injurious thoughts, are of the conscious mind, the mind that was beguiled into man, when he knew good and evil; became as gods (see Genesis 3 and 22). Fear first entered man here; "and I was afraid because I was naked" (Genesis 3 and 10).

## ENTIRE RELAXATION IS FATAL.

A series of labor and rest is necessary in every thing. The heart labors while contracting and rests while expanding the muscles, and is the mightiest machine in the universe.

One may so relax or rest as to waste away. Every thing in nature is alternately working and resting. Inanition is disastrous; repletion and inanition may both do harm—so says Burton's *Anatomy of Melancholy*. Take for example the workings of the heart, which consists of alternate contraction and relaxation of the muscles. Steel's *Physiology*, page 123, on the working of the heart, says: "If it should



expend its entire force in lifting its own weight vertically it would rise twenty thousand feet an hour; one hundred thousand beats per day, forty millions per year, and often three billions without a stop." If we take the life of Methusaleh (920 years), it seems it might without unnatural resistance continue through everlasting. The greatest engine ever made could only accomplish one-eighth the amount of lifting power in proportion to its weight. The question may be asked why we were created without the incentive to use and apply those powers for good. Take the average Christian, who believes every word of the Bible, and is living here for eternity, and you could not tell from his actions more than one day in seven that he ever thought of trying to get to heaven. We are too much on theory and not enough on practice. Like the professor teaching a class in memory; he asked where a certain student lived, and added the man had gone off and forgotten to pay his tuition, "and worst of all," said the professor, "I have forgotten his name."

We often delude ourselves with the idea that we practice a thing because we believe or imagine we do. It would be a hard matter to get a jury that would find a verdict that we believed a thing which we never practiced, or that we desired a thing which we never strived to obtain. Every one desires health; few there are that are not aware of the injury brought about by fear, worry, and kindred thoughts, and yet how few guard against this great



enemy to health. Good thoughts, desires and hopes, and all pleasant memories, smooth the wrinkles on the troubled brow and build up the entire system—even make our thoughts clear. How? By relaxing our muscles and allowing the free course of nature.

The writer has cured all kinds of rheumatism, and considers himself a good judge of human nature and has always been a close observer, and he finds the patient who accepts our word as true long enough to try a thing, or the person who does not look upon everybody as humbugs and liars, are the easiest cured.

Often I have removed pain and soreness of months and even years standing in thirty minutes. They had simply left their own ideas long enough to relax, when all pain and soreness was gone, while the stiffness had only been the tense muscular contraction and was gone. Frequently one of the above cases will relapse inside of a day, nearly as bad as at first. This is due to a little fear while going down a step, or doing something which had caused pain before. The least fear will contract a muscle in some part. Again the return of pain or contraction may have been caused by reflex action, which is only a scientific name for habit.

If it were not for reflex action, our constant time would be taken in standing erect, breathing, and various things; but we must first acquire the habit. I have stood on one side of a boiler factory, unconscious that I was bracing myself; and when perhaps twenty men who had been sledging

those steel drums, until one could scarcely stand, so great was the noise, on one side only. Then of a sudden all would stop, and I would fall in the direction the noise had come from—like a prop had been removed suddenly. The intense noise had caused a contraction on one side only, which relaxed by the sudden change and left the body unsupported.

When we note that anatomy, physiology, and the writings of all physicians, recognize what we have been content to refer to for thousands of years as the involuntary forces, and the physician has been taught he must depend on them for the restoration of his patient; that we have never attempted to utilize nor control them, we wonder if the science of healing disease has been advanced. Only as by accident we catch glimpses of its workings, and use it by requiring the patient to observe perfect quiet, or advise a trip from home, a rest from business. All the above are, as we will show, relaxation or changing, getting away from our habits, to allow nature to rebuild the worn parts.

The subjective mind, the creative mind, the involuntary force—this is the only creative power in life, as far as this world is concerned. The intellect, reasoning faculty, conscious mind, is the disintegrating, destroying power. A proper use of both is life, pleasure and happiness. We can only wonder why the chief source, yea, the only hope of the physician, has been entirely neglected. All physicians are aware of the necessity of sleep in build-

ing up the weak and debilitated, and say we must let nature do her work.

We doctors often say we must assist nature, and we deal out a poison to the stomach, for it is nothing else when it makes the stomach sick, kills the nerves for the time, and allows the undigested food to pass off. We have, instead of assisting nature, drugged nature, and caused her to simply loose the material she had on hand. We admit this was better than that she should be broken down by an over-burden, but we insist that to take ourselves out of nature's way would have been far better. Nature needs no assistance, all she requires is to be left alone. But one says if we oppose with our mind, is not our mind nature? We say positively, no! Our intellect, or conscious mind, is artificial: it may believe the earth flat and the sun revolving daily around us, it may believe bleeding the proper way to assist nature, it may believe cold water in measles certain death, and that the Creator made a mistake in placing the vermiform appendix in the human body.

When Paul said, in speaking of gluttonous eating and drinking, "Know ye not that you are defiling the temple of the *living God*!" he certainly did not mean defiling the soul, but just what he said—the temple or dwelling. Paul was a man, and spoke with the knowledge he had acquired. If he had been acting with divine power, instead of using human artifice as perfected at that time, in writing to the Phillippians, he would have used the

long distance 'phone, or what would have been more expedient, the wireless telegraph.

Undoubtedly our expanded intellect has been at variance with nature; hence, "every generation shall be weaker and wiser."

We are told in Genesis 3 and 22, "And the Lord God said behold the man (Adam and Eve) is become as one of *us*, to know good and evil; and now lest he put forth his hand and eat of the tree of life and live *forever*: therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken."

#### MAN'S EDUCATION HAS BEEN AGAINST HIS HEALTH.

Man's efforts since the fall has been directed towards a livelihood, or, as it were, to beat a living: seeking constantly for the most productive soil, the most congenial climate, the greatest labor-saving devices, the avenues of trade that offered the best profit, and so on through all intellectual achievements.

But how about the uncivilized, the unimproved intellect?

We are all familiar with the well authenticated accounts of the Hindoo fakirs, the Chinese juggler, and the wonderful powers of mind or thought transference of the natives of India, their wonderful powers over the bites of venomous snakes and reptiles; and now the report comes to us that the natives of India are actually starving by thousands

rather than use the flesh of animals which they must shed blood to acquire. The cattle are there by the million and are used as bearers of burdens or to draw a crooked stick through the ground to cultivate it, and are only worth fifty cents apiece.

The minds of those people are not burdened with the worry of beating a living; their intellects are not in control, they take things as they find them; their subjective mind is used more than ours, and of course serves them better than ours; yet they have educated their superstitions and allow themselves to die of starvation, while we kill ourselves by worry and taking something. Christ said, "Consider the lilies of the field, they toil not neither do they spin," yet Solomon in all his glory was not arrayed like one of these. We do not understand from this we are not to toil; the edict has gone forth. "In the sweat of thy face thou shalt eat bread."

Christ, after speaking of the lilies, said: "Take no thought therefore what you shall eat nor what you shall drink," or as the revision has it, do not be anxious about it. We who profess to work in the vineyard of the Lord too often make the mistake of wanting things not only done in the manner we had fixed in our minds was best, but we want it done instantly. The poet wrote, "Man wants but little here below," and he might have added, "but he wants it before anybody else has had it." The error made by ninety per cent. of the temperance workers, as well as Christians, is they

want results the first day. We must remember that Paul may plant and Apolus may water, but God gives the increase. Of all the injunctions in the Bible none is more binding than the "Wait patiently on the Lord."

Jonah at Ninevah was mad nigh unto death because the Lord did not destroy the city, even after they had repented, the very thing his preaching was intended to bring about. Well, one says, what has this to do with this book? We do not believe the Bible as divine. Admitting for the sake of argument it is not, we all admit it a masterpiece: every character set forth reminds us of our own experience or the doings of others around us. Take Gideon as an indicator of our faith under the best circumstances. Take Moses forty years in advance of the Lord's time, trying to deliver the Israelites. Take the forty years' sojourn in the wilderness, never deserted by God for an hour neither night nor day, and as grumblers and calamity howlers they would disgrace the traditional Kansas populist, or a certain well known United States Senator who has been predicting the downfall of our government every election for twenty-two years. Then we have the wet weather prophets, the drouth prophet, the chintz bug prophet, along with grasshoppers, potato bugs, gold bugs, trusts, imperialism, catholicism, labor unions, over-production and low prices, short crops and high prices, nothing to sell, ruination by free silver, centralization by gold standard, labor ruined by cheap immigration, rail-

road employes laid off on account of no crops, nothing to haul, heavy crops and can't get hands to save it, nor cars to ship it, money too plenty and interest too low, money scarce and interest too high, and this is not a beginning of our worries. We worry from morning until night over things that will never happen, and if we can't find any thing at home to worry over, we help our neighbor worry. A man read that the sun was gradually cooling off, and in five million years this world would be too cold for life to exist, and he worried about it. It seems like super-irrigation to say that all those fears, envyings, and evil forebodings of each and every one of us are injurious to health.

Physiology teaches the winking of an eye consumes physical power; and while we are destroying health and tear down tissue, by unnecessary and unnatural thoughts, we are at the same time standing in the way of hope and desire the good thoughts that build up our bodies, produce every good feeling or thought, every pleasure we enjoy. Bad thoughts are like war, they not only destroy but impede production. Some one says that is Christian science. Far from it. While Christian science teaches every thing is good, it is eternally finding evil. It spends great time trying to show that hypnotism is of the devil, when God hypnotized the first man on earth. (God caused a deep sleep to come over Adam and he took from him one of his ribs.) Earnestly, hypnotism is an inherent power and is always self-induced. No sane person who



understands hypnotism will object to it; it is only those who are ignorant of its workings that fear it. Hypnotism is the only way known to man by which one person can produce perfect relaxation in another without injury, and thereby relieve pain. By it more perfect anæsthesia may be produced while the surgeon operates, and the subject can be awakened at your pleasure, unimpaired in mind or health.

Perfect relaxation is getting away from one's self, or the conscious mind, the artificial mind, the reasoning mind. It means stepping out and allowing nature, the involuntary forces, to rebuild our wornout parts, to strengthen the contracted muscles by rest and nourishment. The involuntary force is responsible for every ounce of our bodies; from infancy to old age, its best work is accomplished when the intellect is asleep, but for perfect health the two minds should work synchronously. One sect says all is spirit, another says all is mind, another all is physical. Now, there is not a scientist today who will attempt to separate mind and body, nor tell where one begins or the other stops. But we do know that when our conscious mind is at rest or sleep, our physical body is not subject to wear, and that while the heart beats the subjective mind is at work, the tissues are being rebuilt, and there is always hope of life.

A few questions here might assist us: After a thing has happened and is past being remedied, is it good sense to worry over it? If you can remedy



an evil, why not do it instead of worrying over it? If you can't help what is going to happen, what's the good of worry? Have you not noticed that you have worried about what never happened, ninety-nine times in one hundred? Do you not know that while worrying you do no good, and are destroying your usefulness for yourself and others and your body as well.

Every worry, no matter how small, causes a contraction of some part of the physical system. This impedes growth and causes pain. The outcome is disease or lack of ease. Correspondingly the connective organs are contracted and diseased, which spreads one way and another, as the sensory organs are connected, depending, by the way, upon the conscious mind's influence how far-reaching the disease is.

This is why a weak, despondent nature is always a prey to disease of the nervous type: while tough, stout, wiry, high-strung and active persons who hold the muscles tight, positive in speech; in other words, tense in every way, rheumatism in all its forms is the result. The former from fear of everything, generally breaks by nervous strain; the latter by holding continuous strain on the muscles, impedes circulation, weakens the blood, and straining the involuntary muscles, by being tighter than the voluntary muscles, they are being almost torn out by the roots. This is pain. Relax those muscles by hypnotism, massage, by electricity, by medicine, by joy, pleasure, or sudden excitement, and the pain is

gone. Keep them relaxed, or we might say allow them to stay relaxed a short time, and the damage is repaired, soreness is all gone, the circulation of the blood has carried off all poison, built new tissues, and if the system has not been too greatly depleted, strength comes at once. Where the body has no adipose tissue in store, no material to build from the relaxation must be watched until, by breathing, eating, and drinking, we have deposited in our body the material used in building our bodies. The quantity of material on hand is what governs the time required to restore a certain ailment, no matter of the intensity of the case nor the long standing. While it is true strong bodies are more easily freed from disease, or build up sooner, we find the obstinate, self-willed who are so material that they must take *something*, as has been their habit, recover very slowly as they continually contract through obstinacy and hamper nature's control; while the weak, debilitated invalid, has lost all conscious energy, and when they find they are recovering, accept the remedy as good and do not try to help by adding remedies others may suggest, or something to build them up.

The strong body is the result of a free mind, and if not deluded by false theories, should be readily cured.

#### REFLEX ACTION OR HABIT.

Everything we accomplish with our intelligence is the result of repetition. Our education in school

must be repeated often to learn to distinguish the form of letters, then to associate form with the sound, next several letters to produce a word, and words to produce a sentence, until we can by repetition read whole lines readily without the consciousness of the name or sound of a single letter. This is habit, reflex action, or acting without the use of the mind or thought.

#### HOW DISEASES ARE CURED BY THE FOLLOWING METHODS.

Magnetic healing (Weltmer and other methods). After giving complete instructions how to use the hot hand at the different plexus; wring, rub, revulse, knead, and twist, every affected muscle; we are told we must instruct the patient (at such times as in the mind of the operator is best suited) what we are doing or expect to accomplish; and that what we do must be done with the intention; that is, we must do as though we were really accomplishing the thing we told them. If congestion is present we must rub as though we were causing the blood to flow from those parts. For instance, in headache, say: "Now I will divert the circulation from your head," always using language that will be best understood by your patient.

After all instructions, we are told we must primarily and ultimately depend upon the *mind of the patient* to effect the cure, as any thing we do is only the vehicle that places the suggestion on the subjective mind of the patient, which accepts it

and relaxes the involuntary muscles, frees the circulation, and relieves the pain in that part of the body. Often the pain is transferred along the line of nerves leading from the first seat of pain, and by simply following up with the hand of the operator, is driven onward and out at a hand or foot, the head, and even the tongue, as the operator may suggest. It will be observed, after the pain has been relieved in the first place, the mind of the patient is not acting on belief, but knowledge: and readily relaxes where the hand is placed.

The writer often, in rheumatic or neuralgic pain, suggests to his patient, "Now I will send this pain to the shoulder, the elbow, or any convenient place," and invariably it goes to that place direct and is very severe, often bringing tears and cries.

The patient, expecting what has been suggested, relaxes the muscles where the pain is and contracts where it is expected, and as a matter of course produces pain at the last place suggested.

Many will say that is only imagination. The fact still remains, and while we are thus created we should accept the conditions as they are presented. A relaxation in any part relieves pain in that part, while a relaxation in the entire body relieves all pain. This is the case in opiates, as chloroform.

#### SOME CAUSES OF CONTRACTION.

The writer has known an engineer, who, from the tenseness of his nature, with the knowledge

of his responsibility, holding the lives of hundreds of passengers in his hands; by grasping the throttle tight in his hand, while his eyes were on the track, his whole nature tense or strained; to bring on a bad case of what we call sciatic rheumatism. His case had baffled the skill of the physician and the electrician, until he was shown how to relax his muscles, when it soon disappeared. Another engineer, who had acquired the same disease by holding the throttle, found no relief until the muscles of the arm gave way under the strain, when he was left with great bunches of muscle or knots on his arms. What had happened in this case is the same as ails the stomach, after a long period of contraction, or gas on the stomach. After months or years of flatulency (gas on the stomach) has kept the muscles of that organ stretched constantly, they give way, as everything must, on constant strain. Inanition is the consequence; the stomach then is free from pain, the daily action of the bowels will probably be maintained, but the stomach has lost its muscular force or paristaltic action, the food passes out undigested, the lacteals find no material in the contents to build up the system, and in taking up the small amount they find they also take up some of the poisons from the spoiled food; enough, anyway, to overburden the liver and kidneys, close the perspiratory glands, while the lungs (the only other organ of excretion) were weakened by the poison until they were a prey to the tubercular bacilli (consumption),

which, like the buzzard, can only prey upon decaying flesh.

I have seen a healthy miss of fourteen who never had felt rheumatism, begin work in a shoe factory by running an electric machine. In two weeks both hands were tightly swollen, shoulders, feet, and ankles, the same. Having everything to learn, she had held the muscles of her hands tight to keep her work in position and ready for every turn, while her feet were rigid on the treadle to check the power instantly, in case of necessity. When she was told by me the cause of her trouble and shown how to relax at work and avoid it, she soon recovered, without any other remedy. Upon enquiry I found several in the same factory who had been similarly afflicted at the start, but after the work had become automatic, as it were, they relaxed and rheumatism disappeared.

#### ALL INVOLUNTARY MUSCLES ARE AFFECTED BY FEAR.

All our involuntary muscles are affected by fear. The heart's action is quickened by fear; as it must have equal contraction and relaxation; by intense fear or excitement, it dies. The engineer who, in running a curve in a cut, sees smoke come suddenly over the embankment ahead of him, where the section men are burning trash, finds his heart bounding until he can distinctly hear each beat. Almost everyone has had similar feelings from a

sudden scare, and even from suspense or expectation, have noticed the same strong and rapid heart beat. But the heart contracts and relaxes equally, thereby giving equal labor and rest, while all the other involuntary muscles remain contracted until relaxed by one of the methods mentioned elsewhere.

### CAN THE MIND KILL THE BODY.

We will take the case where thousands are viewing a parade. On a veranda or the sidewalk, out of harm's way, all in good health and the best of spirits, when some terrible accident happens in the street. Several fall in a dead faint. The sudden fear, even at the sight, contracted the vital organs so suddenly as to almost crush out life. Feebly the heart beats just enough to show life, not enough to show a pulse. What is done? The clothing is removed where it is tight, fresh air supplied, smelling salts or aromatics applied to the nostrils; these are the most rapid ways of reaching the muscles through the five senses. If none of those things are at hand, cold water is applied, and is equally efficient, as it acts upon the sensory nerves, and the patient is restored by equalizing expansion and contraction. Take the pen paralytic: he will tell you it was caused by holding the pen. Many cases of rheumatism have come under the notice of the writer that were caused by holding the pen too tight or some cramped position while writing.



## TOOTHACHE.

A sudden exposure to cold where there is defective teeth, cause a contraction of the muscles near where the cold air was felt, and often the fear of cold causes it. The circulation is impeded, the heart continues to pump the blood against the impediment, swelling is caused, and great pain the result; and yet there is nothing there but a condition. Well, the tooth aches constantly for days, and we conclude to have it extracted. We drive ten miles, as my friend did, to the dentist; but as we get sight of the dentist, it suddenly stops aching. Other thoughts took our attention from ourselves and the muscles relaxed: or the truth, our mind (conscious mind) had gotten away from ourselves and the muscles all relaxed, just as they were intended to do by the Creator.

I was once called upon by a lady, who wished to be examined and treated. The lady had been operated upon three years before, for what the doctor told her was a cancerous tumor. All went well until a small lump appeared at an entirely different place from where the tumor had been. The lump was small, and one that would not ordinarily have been noticed. She had been told, however, when the operation was performed that she was all right, provided there were no roots of the cancer in her system. If they were yet in her system, they would break out anew in some place and kill her, as the roots permeated the whole



system. This was evidently a dangerous as well as a useless suggestion. Before being told the foregoing, I had examined the lady carefully. She had severe pains in the stomach, side, chest, and neck; the lump was small and she said very sore. I told her that she had no tumor, that her pain was the result of contraction brought on by worry, fear, or probably exposure.

She then told me the following: Three weeks before this she had been told by a lady that a friend of hers who had an operation performed for a cancer, was as bad as ever three years after, the cancer breaking out anew, and finally killed her.

Soon after this the lady discovered this lump and it seemed a little tender. She went at once to the doctor who had performed the operation before. He told her that it was actually the old tumor breaking out in a new place, and that the roots of it permeated the whole body; that it was in a very dangerous place to operate, there being only one chance in a hundred that she would not bleed to death. "But," said he, "you had better let me cut it out, as it will soon kill you, anyway." In other words, the suggestion was: you will soon die if you don't let me kill you. She then told me that she had gone home in a highly nervous state, had eaten nothing for seven days, had cried most of the time, and as she could not sleep had sat most of the time at night in the window in her night dress.

Her intense fear and worry had contracted every nerve, and the poisonous night air only emphasized the contraction, until there was no wonder she had pain. I gave her magnetic treatment for relaxation; and strong suggestions that there was no tumor, and soon relieved her pains, and the soreness also left the lump; the lump soon disappeared and the lady went about her duties as before. Oh! the aches and pains produced by our fears, and the amount of suffering which is caused by them we shall never know. We hope to see the day when such suggestions by physicians shall be termed a misdemeanor and be punished in proportion to the suffering they have caused.

I have removed the worst thyroid tumors I have ever seen, of many years standing, that had been doped by external and internal treatment, with iodine, lymph and thyroid tablets, and electric needles, for years, and had flourished better than the lady herself. I used no medicine, no knife, nor needles. Some were very hard and large, and took weeks to remove them; while others not so hard went away readily. All was done by magnetic healing or suggestion: the system absorbing them. I have removed dozens of soft goiters, some of which had begun to give pain and impede breathing, in from one to three weeks. And this in face of the fact that we must *depend upon the mind of the patient for the cure*. If anybody thinks that a goitre is only an imagination, then they can take the floor; if, on the other hand, they are real and can

be removed by the *imagination*, then give me the imagination and keep your medicine and knife, as they are both unpleasant and decidedly dangerous in most men's hands.

#### HOW IT IS DONE BY OSTEOPATHY.

The osteopath, as a general thing, is a good anatomist. When he has located a disease, he usually proceeds by telling you that you have a dislocation, a broken rib, or a muscle impinged, or held down, a lesion; and proceeds by transverse pressure motion, longitudinal pressure motion, circuitous pressure motion, finger and thumb grasping motion, by wringing, by twisting, by rotating the limbs, by revulsing the muscles, twisting the joints, and various other motions, at the same time telling the patient what he is going to accomplish. One and all under the careful operator, will relax the muscles in any part applied; in fact, the suggestion itself if given at the proper time and in the right manner will relax them.

When this has been accomplished, your body is free to be built up by the same power that built it in the first place, that has kept it in repair, and that does its best work when the conscious mind is en rapport with it, or when your conscious mind is asleep.

This same power or mind causes our breathing, the action of the heart, the digestion, the purifying of the blood; and every action, whether physical or mental, is under its supervision. Being the only

creative power on earth, it repairs our bodies and minds, and is in full power when our gigantic intellects are asleep, for we may reason wrongly and tear down our bodies and wear out the reason.

The subjective mind that was breathed into man when he became a living soul never tires, never wears out, is the same in the infant as the man at fifty or one hundred years old; and when this body that was formed from the dust of the ground is untenable for the soul, it returns to God who gave it. In the day thou eatest thereof (allowed our knowledge to run our bodies against the power placed in us to run them) thou shalt surely die.

#### EVERYTHING IN LIFE IS INCREASED BY PROPER USE.

Everything in life is either increasing or decreasing.

Like the scriptural parable of the talents, a proper use of our talents creates more: a neglect to use them, or hiding them in a napkin, takes from us that which we had. We acquire more of any gift by using it; by non-use we lose what we had.

The more we practice an art or calling the more proficient we become, the more we love the more love we have, the more we trust our memory the stronger it becomes, the more we use our physical bodies the stronger they are, the more we depend upon stimulants the more we require, whether of physics or other so-called medical help, enemias, supports, braces, or spirits. This is be-

cause we neglect to use our natural powers, and they fail to act or are taken from us.

In fact, when we exercise that which we have it is doubled and is ours without cost; when we use borrowed or boughten helps, stimulants as they are, they cost us something, and are lost with the using and worse as we acquire the habit and want more.

#### EVIL HABITS.

We find the opinion largely prevails that evil habits are more easily acquired than good ones. I freely admit that taking the superficial arguments they are largely in its favor. But when we look upon our inner self, those of us who have had many years of experience, we find it quite the reverse.

How often we hear of the wayward child being reclaimed by the remembrance of the mother's teachings. In fact, all who have been blessed with a kind mother, even to the age of ten years, have felt its good effects. Why is this? The kind words of the best mother and the good advice would not amount to one-tenth the harsh words, the wicked words, the bad deeds, we have come in contact with, not taking into account the rehearsals of crime and misdoings we read daily in our daily newspapers, and all classes of trashy literature.

Then why does the mother's words prevail long after she has passed from earth? Because they were spoken in a kind and encouraging way, with

no other object than of leading her child in the paths of eternal life. The writer looks back to his boyhood days, when he found a bill book, with a large sum of money, in a lonely road; half a mile farther on he met a man riding along, looking down in the road, who never spoke. After he had passed I called to him, and asked if he had lost anything; he turned, and demanded sternly: "Did you find my pocketbook?" When I handed it to him, without saying a word he looked the contents over, and remarked: "There is nearly ten thousand dollars in that book; if it was not so far back to town I would buy you some candy," and then turned and went his way.

Again, as a clerk in a general store, I one day found a five-dollar bill, which I took to the proprietor to discover the owner. After weeks, when no one had called to claim it, the proprietor, a wealthy man, said: "Well, as the money was found on my premises, it is mine!" and it mingled with his cash.

Those are only two of many I might mention on the adverse side; but alas! how few I recall on the other side. Yet one bright star stands out alone, that in its brilliancy obliterates the many dark spots that have been left upon the memory of a poor boy trying to keep his head above the tides of a bustling world.

In collecting for a St. Louis house, in the early seventies, on the day I am about to refer to, I collected from various wholesale houses, one of which was the firm of Jacob S. Merrell. I had received

checks every place but at Merrell's. I noticed this, as he usually paid in one-day sight drafts, of a very unpretentious appearance. Upon making up my cash on my return to the office, I had five dollars too much money. This was late Saturday. On the following Monday I called on Mr. Merrell and asked how his cash had balanced on Saturday. He replied: "Why, my dear boy, we wholesale and retail and pay out of the same drawer, and have no means of knowing how our cash stands; but if we have not payed you enough, if you will tell us the amount of the shortage, we will make it right." I said: "You paid me too much." He said: "I hardly think I did. Did you not collect from others?" when I explained to him. "Well," said he, "you have got some of your money mixed with your collections." As my salary was very small, I never had any money after paying board Saturday night, and I had found this before I had been paid, and told him it was not mine. "Well," said he, "I guess I made the mistake, and I will give you the five for your honesty." After his offering to make good the mistake, when he supposed it coming to me, I felt that to take the reward would be as bad as to have kept it in the first place. I refused it; and he quietly thanked me, turned and put the money in the drawer, took a five from the safe, came out of the office to where I stood, and said: "You must take this to remember me. I feel so glad to find an honest boy; I know you will continue to be honest, for there is nothing so great in



this world. Now," continued he, "let me say to you in all candor: I am an old man, I have been in business and public life many years, and during all this time I have never known honesty to fail of its purpose. You may see times when the chances seem against it, but life is not made up of one time, and honesty will eventually prevail."

While the two first cases have come into my mind many times, they were associated with a disgusting influence; but the latter, from the good old Jacob S. Merrell, who was loved by all who knew him, though a comparative stranger at the time, has been a beacon light to me and led me through many temptations, and I attribute to it my ability to pass over safely the many temptations we meet in an active business life, and thank God for Jacob S. Merrell, and hope that every young man may meet such as he.

#### HOW TO APPLY THE FOREGOING IN LIFE.

Instead of saying to the child: "You are the meanest, contrariest child in the world," or, "the worst boy in the school," say: "You can be one of the nicest boys in the school, and if you will be kind to your playmates they will all love you." Any one will do good for the sake of being good, rather than from fear of evil. Again, the effect of the harsh suggestion is bad. By saying, "Why don't you quit running," or, "why do you eat so much of this, it makes you so fat and large; I can't get clothes to fit you." Or the reverse may be said



if too poor. The proper thing to say is that they will be just what you may wish them to be, and if the suggestion is given in a kind way, often it will bring the desired effect. In the first case, the tension of the muscles is set by the bad picture presented; in the last case, the tension is relaxed by the kind suggestion, and nature works out the picture. A good commander in battle, or a fire chief, always gets a heartier response when he says in a kind way: "Come on, boys!" than when with an air of authority he says "Go on!"

An employer who asks his help to do a thing has better service than one who tells them to do it; or, as I have heard them say, "George, you may do this." instead of saying "why don't you do this?" An invitation is always preferable to a command. The former smooths the temper, relaxes mind and body; the latter contracts both mind and body. The same thing may be noticed in disease. Anything pleasant or agreeable relaxes the system, while the reverse will contract it.

A very hard spank from a mother in play is enjoyed fully, while a light one by way of punishment produces anger and grief. Take two children as near equal as may be and start them in school. To the one you say: "Now, I want you to keep up with the foremost of your classes; you have such a good start, you learn so easily, and are always so good in school; I know you will be ahead of the class." To the other say: "Now, I don't want you to let me hear of you being behind in your lessons,

you slow, indolent thing; you will never amount to anything; you will be a regular street gammon; no one will have anything to do with you; you will die with your boots on some day."

Who will not say the first will learn the fastest and be the best behaved. Hundreds of pages might be written of the bad suggestions which we hear daily given, and to show (as the old saying was) why it is pleasanter for the cat to rub her hair the way it laid than against it. Then why not in disease take the same advantage?

Rather than say you have consumption, speak of it as a cold or cough, and do not scare the patient; and so on in fevers and every disease, instead of making it the worst disease the doctor can think of, or what is just as bad, say, "I must wait a few days until the symptoms are more pronounced before I can tell how bad you are."

"All will readily see that this paralyzes the involuntary forces with fear, the circulation is impeded, and the disease ripens into about what the patient was made to expect. There would certainly have been nothing lost by giving encouragement to the patient, and if, perchance, the worst fears of the physician were realized, his abilities to treat were just the same, and the patient could not have been injured. All this is done with a knowledge of the fact that the physician must depend upon the involuntary forces for the restoration of his patient, and the very first thing he did was to handicap this force by the fear of a bad spell of sick-

ness. I have cured by magnetic treatment quite a number of cases that were pronounced consumption by good and honest physicians.

The lungs were very weak with a short costal breathing, chest, temples, and nostrils, contracted; night sweats with hectic fever during the day, bronchial tubes much thickened, and every energy dormant. There may have been tuberculi in the lungs, but that matters not. When they were told they had no consumption, that the bronchial tubes were slightly thickened, and they needed more fresh air by better breathing to restore action to the lungs; their condition was soon improved by the relaxation of their system, strong abdominal breathing followed, the completely areolated cells of the lungs were soon strengthened by every drop of blood in the body, the patient became strong, and if there had been tuberculosis, they were soon expelled as they cannot live on sound flesh.

#### TYPHOID FEVER.

I was called to see a man who had been treated by a physician. The patient lay tossing about the bed. He was parched with typhoid fever, the doctor said. He held two large set rings in his teeth, while he swore vengeance on the man who had stolen his rings. He knew neither father, mother, nor sister. Another sister had been wired to come, as the doctor said she must reach there by morning if she was to see him alive. Not heeding, I placed my hand kindly upon his head, stroked his

temples, and all the time giving good suggestions, though apparently unheeded by the patient. In fifteen minutes his temperature was about normal, he talked rational and was resting. Turning to his father, he said: "Pa, if Mr. Miller would come and treat me once a day I would be out of bed in three days." His father said: "He shall."

After his father promising that he would not say anything to the doctors about it then or any future time, and allow them to come and see the patient but not let him take any of their medicine. I agreed to treat him. In three days he actually was walking around the room, though he was very weak. His physicians had been treating him according to the practice for typhoid, but had doubted his constitution being able to wear out the fever; had given careful instructions (in his presence) not to allow anything to worry him for fear of a hemorrhage of the bowels. His mother also enjoined him that he must mind what the doctor said, as his cousin had been just like him and died very suddenly from a hemorrhage. A person that used such suggestions as the doctor and mother did could not get a position as janitor in a second-class hospital. In the case related the doctors' bills were sixty dollars, and I had trouble to keep the father from telling them how he was cured. They were both friends of mine, and I only took the case to save the young man's life, and charged nothing. No matter how low the patient, no matter how young the child, the sympathetic touch or

good suggestion will relax the system and the patient is very soon better. I have tried it in mumps, whooping cough, earache, toothache, colic, chills and fever, and almost all ordinary troubles, and never failed to relieve nor to effect a perfect cure, if I had a chance to treat a few times. But some one says, "Yes, but that cure won't last." With medicine the system is drugged, or stimulated, until relaxed, and his own forces must build him up. In the other we cause the system to relax by kindness, either in word or by the hand, and have accomplished just what the medicine did, but without injury to the organs; the same power builds the patient as built him after the medicine had had its effect, and anyone can readily see had less repair to make, as the system was not hurt by the latter, and was enervated by pleasant methods, and not nauseated by noxious drugs, and that power that has never failed to repair you when allowed to do so will build up any part if the organ has not been removed that has charge of the building the kind of cells for that part, or the circulation can reach that part with material. The man who tells you he has something that will build any part of your body is either speaking of his remedy that will help you relax, is ignorant of the principle of creation, or refers to his remedy that relaxes the system, or has a slight regard for the truth. There is even no medicine to make blood; it is true there is food that produces blood, and any kind of nourishment will produce food for any part of the body building;

which is made in different kinds of cells, and the blood is the vehicle that conveys it to the part to be built, but it is an acknowledged fact by all medical works that no stimulant forms any part of our bodies nor blood, and the same thing is said of narcotics. Now there is no medicine that does not stimulate an organ, that has a specific action upon the system, except it be a narcotic, and no one claims that a narcotic does anything but destroy power of action.

### THE WORLD GROWS BETTER EVERY DAY.

With noiseless step the world goes on;  
The earth shakes under evil's tread.  
We hear the uproar, and 'tis said  
The world grows wicked every day.

It is not true; with giant feet  
In silence virtue sows her seed,  
While sin goes shouting out its deeds,  
And echoes listen and repeat.

But surely, as the old world moves,  
And circles round the shining sun,  
So surely then God's purpose runs,  
And all the human race improves.

Despite bold evil's noise and stir,  
Truth's golden harvests ripen fast;  
The present far outshines the past—  
Men's thoughts are higher than they were.

—Ella Wheeler Wilcox.

## HOW MEDICINE CURES.

For children warm aromatic teas have a soothing effect and usually cause relaxation. Often in adults, where the stomach has refused food and strong medicine, their effect relieves the nausea.

But the adult is by habit more material and must take something that is called medicine. In any case where the patient is old enough to reason, if you give something and cause them to think it a powerful medicine, the effect will be what they expected. They knew what the same had done before, and the involuntary forces gave way to what the conscious mind believed was the effect of the medicine, and the relaxation afforded the relief. On the other hand, if they thought from past experience that morphine would not produce sleep in them, they will find themselves awake and delirious.

I once had a bachelor friend who was troubled with insomnia, and had to take morphine tablets to produce sleep. One night, while disrobing for the night, he broke a collar button of the ordinary celluloid variety. Finding sleep impossible, he arose, took a morphine tablet from the box, went to the washstand to get some water, dropped the tablet on the carpet, lighted a match, found what he supposed was the tablet, swallowed it and went to bed. He was awakened the following morning two hours later than was his usual time to wake. There on the carpet by the washstand lay the tablet. He



had swallowed the collar button (which was verified later) and had slept soundly all night.

All we want is the disposition, and we relax; but you cannot scold nor drive it into anyone. The old adage, "pour oil on the troubled water," holds good today. Many kinds of roots and herbs, by their pleasant and exhilarating effect, relax the system; their use has attested the fact for ages, as every old mother well knows. In fact, years ago when what we now know as neuralgia of the stomach, was only colic, there was no other remedy used for our disease but the old-fashioned herbs. Their extracts are yet used by physicians, under their Latin names. Most medicines in use now are in their concrete form and are too strong for the system; besides, they have lost their soothing effects and only retain their therapeutic effect, or the power to weaken the system and coerce the nerves to relax. Again, as in rhubarb (pie plant), we may use large quantities of the rapid growth stems with pleasant effects; but when we take the extract of the old and slow growth root, we find it a poison, and a small dose will cause severe griping before action is produced. Most medicines now used are poison, and kill the strength of the muscles dumping the contents of the stomach upon the bowels; note the sickening feeling and pain before the muscles give way. Fever drops act upon other muscles, but produce the same effect on other parts of the system, causing a reaction and thereby cooling the body. Another class of medicines that are



now largely in use by physicians and in patent medicines, are opiates. Perhaps the afflicted were largely responsible for this, as all want relief as soon as possible, and are apt to think the physician who relieves the quickest is the best; if the remedy was in itself harmless this would be true. Doctors have been driven to the use of opiates for their own protection, against the rapid cures of the dangerous one-minute remedies that flood the country. The large part of opiates is from the juice of the poppy, yet there are many others as disastrous in their effects. All are dangerous if the heart action is not the best, which shows conclusively that they are of the dangerous type, and if they will kill a weak person they will injure one stronger. Their names are as numerous as their strength, and all produce anæsthæsia, or loss of feeling; the sensory nerves are dead, as it were. There being no pain, the involuntary muscles relax and the rebuilding process goes on in part, until the effect of the remedy has been overcome and all the functions allowed to work. I have known persons under the effect of chloroform, where they had no sense of feeling, to conduct a quite rational conversation, and even take part in one which had been introduced after they were insensible. They would give quite intelligent answers to all questions, but in a monotonous tone, always without the least animation, as the conscious mind was in abeyance, and there was no power to excite anger, no reasoning faculty to contend or be offended; in fact, the subjective mind

acted as itself from the knowledge of the five senses, and not that imparted by our educated mind. The effect of this drug is not soothing but stupefying, depressing, weakening the whole system even to impeding the heart action, and in cases of weak or debilitated persons stopping the heart, causing death.

Only two weeks since I read in the *Post-Dispatch* of St. Louis, where a man had so far recovered from a severe sickness as to go home from the hospital; (the disease was not stated). His physicians, to prevent a recurrence of the disease, thought best to perform an operation. Chloroform was administered in the presence of three good physicians, their names being given. All were good, capable surgeons. Before consciousness was entirely gone the man was seen to gasp, and was dead.

The heart's action had been drugged, made drunk, killed. The remainder of the article consisted of "the funeral will take place from the residence, No. — — street," etc.

In hypnotism, we produce perfect anæsthesia in any part without interfering with other parts, and the heart's action is unimpeded; the patient answers all questions positively; never says "I think so." "I guess so," or "hope so," but is positive whether in the negative or affirmative, and is spoken in a ringing, cheerful tone. Under hypnotism, we wake the patient at any time instantly, feeling better, stronger, and rested. Under opiates, the patient is roused by strong stimulants, or walking to contract

the weakened muscles. Under hypnosis, we cause the subjective mind to relax the muscles in any part and pain ceases there, and this may be continued for twenty-four hours if necessary, without injury; and I will not attempt to state how long this state might be prolonged without injury. When the operator sees fit, he instantly awakens the subject, and action is restored at once in all parts of the system. Under hypnosis, we find the paralytic using the limbs so long from his control, as well as the weak state of the unused muscles would permit; and even in natural sleep, the paralyzed limb is used.

Again, one who uses the paralyzed limb under hypnosis cannot use it when restored to consciousness; showing the effects of fear governing the subjective mind through the objective mind, which controls the involuntary system.

What we honestly expect (not what we wish to happen), or as Paul says, "what we believe nothing doubting," will always appear, in our bodily condition. I will cite one very extraordinary case which I can fully prove and will vouch for. A lady friend of our family, the wife of a good allopathic physician of thirty-five years practice, in Central Missouri, was the subject.

The lady is a good Christian woman, and the husband also, and he ranked as a good physician. She had been afflicted for years with humid asthma, which finally resulted in consumption. (I quote the opinion of the doctors.) At a meeting of the

Hodgen Medical Society, in their town, the lady was subjected to a rigid examination by the physicians who met there. Analysis of the sputum was made, which were profuse and of a very alarming nature. The analysis showed tuberculosis in abundance, and decided there was no hope for improving her condition. They gave it as their opinion, that from two to three months was the limit of her life. The lady had her burial clothes made; was confined to her bed, and had not strength enough to raise her head often enough to expectorate. A newspaper was spread out for that purpose when there was no one at the bed to assist her; morphine and whiskey were given her to relieve pain and sustain energy. Her daughter, who had just buried her husband, came home to stay with mother until she died. In talking with her mother she asked why she had not taken absent treatment from a celebrated magnetic healer that was advertising largely, and curing thousands. Her mother had known nothing of him, but was soon induced to try him. When the doctor was approached in the matter, he said: "Wife, God knows I would do anything for you I can do and have tried everything we know of, but for me who has studied and had the benefit of thirty-five years of practical experience in medicine, to patronize such tom-foolery, I can not do it."

The idea of absent treatment was beyond his comprehension; and we do not wonder at him, when the process was not understood.

His daughter furnished the money for one month's absent treatment. The money was sent, and in due time a letter was received telling her to select an hour for taking treatment, thirty minutes each morning and evening. The letter also contained a circular telling her at those hours to lie down, and fully relax herself in both mind and body, not to formulate a thought, but just rest and leave her case entirely with the healer, and she would soon feel his thoughts penetrating her system, that the magnetic force would drive out her malady and rebuild her worn-out parts, and she would soon be well; and also a few minor instructions. Now follows the wonderful part.

Not remembering dates and hours, I will use others in their stead. We will say she wrote the healer on the 3rd of the month, stating she had selected the hours of 7 A. M. and 8 P. M. for her treatments. She was aware the professor would get her letter on the noon mail on the 4th of the month, and consequently at her hour, 8 o'clock, that evening she took position as per instructions. She relaxed with the expectation of feeling the magnetic power of the professor, and left the case in his hands. When she had fully relaxed (perhaps the first time in a year), she felt the blood bounding through her veins, hastened by the rapid heart action caused from the excitement of the new remedy. As she felt the tingling of the long pent-up circulation, like one's foot had been asleep, as we say, she knew it was the professor's magnetism,

and that she would be cured. (I give her language to me.) All fear was banished, a new ray of hope enthused and vitalized her system, the power within was again on the throne. She took no morphine that night. The morning and evening of the 5th she took her usual position for treatment, at the appointed hour, and had stopped the whisky. In fact, she took no medicine, and had nearly stopped coughing. She had taken treatment four days, and could sit up and was eating nicely, when she received a letter from the professor that her hours selected for treatment had been adopted and her treatment would begin at 8 A. M. on the 9th—four days after she had begun. She had thought her treatment going on (and it was) by her doctor, and the results were so grand she just continued it, and was entirely cured—gained twenty-seven pounds. Though more than a year and a half has passed, she remains strong and hearty. It will not be unexpected, when I say the doctor and his wife both took a course in magnetic healing from the same professor at a cost of one hundred dollars; the doctor remarking to me, "I have practiced humbuggery all my life, and can do no worse." They are now both magnetic healers.

The foregoing can be fully verified and has been advertised all over the land and sworn to by the lady in court in a celebrated Missouri case (as to the cure, but the discrepancy of time was not stated). Who could ask for a better evidence of relaxation and expectancy, with the results?

In child birth relaxation is very essential. Many cases might be cited, and reasons given to show its benefits.

A number of years ago a lady near Jefferson City, Missouri, experienced great difficulty in giving birth to a child. Six doctors had failed to relieve her, but was not allowed by the woman to use instruments. They were induced to send for another well-known physician, who had a reputation in such cases. He went, rather reluctantly, and ascertained the critical condition the woman was in. Recognizing that something must be done soon, he sent for a dentist and chloroform. After getting the consent of the parties, he administered the drug. The delivery was quite easy, though the child had been dead for many hours. The woman recovered. That was relaxation at any cost, but the best they could do.

#### HOW TO PRODUCE RELAXATION IN ANIMALS.

I have seen a horse that had his sides drawn in knots, with what I presume was colic, where the skill of a good veterinarian had failed to relieve. They said the worms had eaten through the stomach (which was never the case). The animal was a valuable one, and I tried my theory on him. I placed a large lot of table salt over the loins and wet it with water; when the salt began to produce itching, the horse's attention was called to it, and relaxed his muscles. In five minutes the horse was well and eating grass. Turpentine, or anything



that will produce a sensation, will do the same good: anything that removes his mind from the pain long enough to relax, will relieve nine times out of ten.

In the early seventies, when cholera was sweeping the hogs by the hundreds throughout Central Missouri, a Mr. French had a herd of over two hundred hogs, near Pisgah, in Cooper county. They were apparently all sick, and many dying. A buyer, a stranger there, came to his place to buy his hogs. French said the hogs were in no condition to sell, as they had cholera. The man said, "What will you take per head for all we can get to walk out of the lot?" A price was agreed upon. The man went to Bunceton, I think, about eleven miles, engaged cars, and the following morning returned with a lot of men and boys to start the hogs. He whipped and drove all he possibly could out of the lot, divided them into small bunches for each hand, with instructions to whip, rush, and drive them as fast as they could. Scarcely a hog died that they got through the gate, and not one which they succeeded in getting exercised: all reached the railroad, ate well, were carred, shipped to St. Louis, and sold on the market as sound hogs.

So much for the relaxation by exercise. In eighty-one I knew a farmer in Central Missouri, who had a large lot of hogs afflicted with cholera, and many dying. His chief desire was to accumulate wealth, with but little regard as to how he procured it. He wished to market the hogs and get all he



could out of them. Fearing to attempt to ship from home, he concluded to drive them to Jefferson City, a distance of over forty miles. He had plenty of help, and in order to get to market with as many hogs as possible, he instructed the men to rush the hogs as much as was considered safe. He never lost a hog that he succeeded in getting in action; but had selected sixteen of the hogs which had kept in a distant part of the pasture from the others, and seemed to be all right; this bunch he put into another lot. The hogs he kept and did not exercise, all died. In both cases referred to, the driving was evidently the remedy, as the exercise, the diversion, caused the hogs to relax and they were free from the malady.

But one says, "What caused the cholera or contraction in the first place? Have dumb animals fear that contracts?" I must say in reply to that, "I do not know; you must ask the hog." There may be, and most likely is, a microbe or germ, like starts many other ailments. But the hog was very likely dependent up the feed and did not exercise enough, and very probably inhaled too much dust, which caused uneasiness or disease, and he contracted on account of the feeling, his functions were suspended, and the germ or microbe found congenial soil to work in. Remember; nothing foreign can thrive in our bodies, or upon our flesh, when it is in an improving condition, but seem to be nature's scavengers to convert decay into material fit for other creations.

Again, my brother, who owned and operated a drug store for thirty-two years, was called upon during the hog cholera epidemic for a cholera remedy. The doctor had such a good reputation in the knowledge of medicines, that he disliked to turn a man away; besides, he was anxious to compound a cholera remedy. He prepared a solution of carbolic acid and water, disguised by adding coloring matter, and told the man that it would either kill or cure his hogs, with instructions to allow them plenty of fresh water to drink. The man had a good many hogs, and had to draw the water from an unhandy well, so he gave each hog a tablespoonful of the solution and turned them out in the woods pasture, that extended to the creek, a half mile distant.

The medicine created an immediate demand for water, and the hogs started for the creek as fast as they could go. After all had been treated to the medicine and turned out, he followed them to see the effect of the medicine. He found some drinking and others rooting around, and all got well. The news spread, and the demand for Miller's cholera remedy was good in them parts. How about the results?

In every case where it was used, where the hogs were compelled to exercise under the burning thirst, they got well; and wherever they were kept in the pen, and water furnished them, or where the water run through the lot and could be obtained

without exercise, the hogs died, and with them the fame of Miller's hog cholera remedy.

#### HOW WE CURE UNDER HYPNOTISM.

Hypnotism is not claimed to be a therapeutic remedy; it is only the sure means of reaching a desired end. The writer, while not given to stage performances nor hypnotic display, is perhaps one of the strongest hypnotists in the country, and has investigated thoroughly through actual practice, its effects and workings upon almost every phase of humanity, and all ages of subjects, under varied surroundings. Having a natural tendency to investigate, and in fact can never follow any instructions unless he understands the whys and wherefores, or what cause produced the effect, his investigations have been rewarded. It has been claimed that under hypnosis, by repeating frequently a suggestion for the cure of headache: for example, "Now, your head is well and all pain gone," that the patient's subjective mind accepts the suggestion and drives out the pain from the head. I will admit this produces the desired result, but I can take the same patient, under hypnosis, and suggest to him, "Now your nerves are completely relaxed, you are perfectly limber," and the headache has disappeared, without the suggestion of any ache. I can do more: I can suggest their headaches, and then suggest relaxation and the ache has disappeared.

I can, where pain is rheumatic, in both arms, suggest, "Now your right arm is perfectly relaxed,

it is perfectly limber," and not mention the pain nor rheumatism; awaken the subject, and his right arm will be free from pain or soreness, while the left will remain as it was; or may be made worse if I had told him his muscles were rigid in that arm. All depends upon relaxation and contraction.

We will, under the proper heading, give instructions for hypnotising, with all necessary safeguards to equip anyone to operate with safety but will here only speak of it sufficiently to prove our assertions as to the involuntary forces, and disabuse the mind of the so-called dangers of hypnotism, and expose some of the unreasonable things claimed for it, by a lot of unscrupulous persons, to facilitate the sale of their cheap literature. Hypnotism does not cure. It is a state of rest of the conscious mind that dominates the subjective mind in the waking state. When consciousness is at rest, our subjective mind has access to the five senses, unless the operator suggests the contrary. We find musk is recognized as musk, ammonia as ammonia, the rose possesses the same fragrance when placed to the nostrils as when we are awake, and they never fail to recognize a flavor, as we sometimes do when we are awake. The same will be the case in any of the five senses. Yet, as we are deceived by them when awake, so the operator by suggestion may delude the mind through the senses.

Let the operator say to the subject, "Here is a bottle of your favorite perfume;" at the same time

place a bottle of ammonia to the subject's nostrils, and it will be inhaled with delight; now suggest ammonia, and substitute the perfume, and the subject will be stifled with the fumes. Cayenne pepper is freely eaten for ice cream, under the suggestion; your own beautiful baby sister is transformed into a huge negro man; your wife as the president of the United States; a delicate young man will caress and imprint a kiss upon a two weeks' growth of beard on the face of a man, with the purest ecstasy.

From the foregoing it will be seen that while the subjective mind is uninterrupted it is unerring; in the use of the sense of sight, feeling, touch, taste, and smell; in fact, more accurate than in the waking state. But when directed by the operator, who has taken control when the other lost control, is subject to him; and yet there is always a half consciousness apparent in the patient, that says I know better than I am acting; and when we try to cause the subject to do something that would be seriously objectionable when awake, he becomes sullen; and if insisted upon further, will awaken fully. I stated the five senses were more accurate under hypnosis than when awake, and will cite a few cases to show that our intellects may be at fault, or rather deluded, deceived, or misled. We often say our impressions have been changed; and of course have been presented to our subjective mind as our objective mind first saw them; whether true or false. When our impressions have been

changed. both minds are changed, and have had two distinct opinions of one thing through the medium of some of the five senses, and one of them, or it might be both, are false.

I take an ordinary pack of playing cards; the backs are the same throughout; or take visiting cards, white on one side, or if you like I would just as soon have them plain white on both sides—so you can identify the card you selected when you see it again. I hypnotize a child and place the cards with the backs to the subject, the top card being the one you had selected. I call the attention of the subject to a picture, or anything I may think of, and say: "You see that picture of George Washington on that card!" Then you take the cards and mix them up any way you like, keeping the backs all one way; hold them in front of the subject, backs toward him, and I say: "Find me the picture of George Washington." and they will run through the cards rapidly until they come to the card first shown them, and hand it to me with the greatest assurance. I have never seen it fail.

Blindfold a subject under hypnosis, and allow fifty persons to pass noiselessly, and each one touch the hand of the subject. Some will not provoke any expression whatever; while if there are those of the style or quality he likes to associate with, his countenance will denote pleasure; if someone he dislikes, or is of a class not to his liking, he will denote displeasure, or if of an irritable temper may get angry. The intensity of expression will always

depend upon the temperament of the subject. Any tune may be heard if suggested, even where there is none; and a subject upon being told he is listening to a comic lecture, may be convulsed with laughter.

The five senses are educative, and, like all education, may be wrong. As we have succeeded in showing, all of the senses can be perverted, and that they often are, by the conscious or reasoning mind; we can readily see how we may educate wrongly for centuries in the way of healing the sick, by once starting wrong and then trying to improve a false theory, instead of building upon a true principle.

It may be compared to the well-acted drama. The scenes, words and expression, all operate life-like on our nerves, and we are moved to tears, convulsed with laughter, or frigid with fear, from what we actually know is only a play and never occurred only in the mind of the author.

The serial story writer unconsciously plays with this same power, and the minds of thousands have been wrecked by following the perverted senses, until they had contracted in one way so long they were powerless to reverse their habits, when mind and body both gave way. All this proves that our nerves and muscles, both motory and sensory, are governed by the subjective mind and receive such impression as the objective mind may allow the five senses to convey to it.

No one can be hypnotised against his will. No



one can be made do anything that he or she would not do in the waking state. Many things, however, may be done, if in the subject's vein of nature, that he would not care to do when awake, either from thinking he lacked the ability or a fear of appearing ridiculous. Usually, in having a subject perform those ludicrous things, we cause them to believe there is no one in the room—when they can see hundreds; but a free-care little fellow will deliver an oration upon a subject he has never heard of when told he is addressing an audience of college professors.

That power within never errs if free from influence; it is the kingdom within you, the soul, that dictates until it is no longer heeded, or to use the Bible phrase, "until it is seared as with a hot iron;" burned over until all the pores are closed, not an avenue for the pleadings to reach us. You can not control a subject after he has awakened, except by post hypnotic suggestion; that is, you suggest something for him to do after he has awakened, and if it is in the range of what he might be expected to do ordinarily, he will generally obey, but to allow him to go away and then influence him through your mind, it can not be done. All such statements are only to play upon the credulity of persons who invest with the hope of profiting themselves from others they hope to influence. I am pleased to be able to assure all such, their folly is all the reward they will ever have.

The many wonderful things promised through



hypnotism, in cheap advertisements, has had a bad effect upon a class of superstitious folks, who are of the calamity class, always ready to believe anything that portends evil, and never crediting anything that promises good.

Many persons would have avoided pain, and often death, if they had not been afraid that hypnotism was of the devil; such are very ignorant in that source, no matter what knowledge they may have on other matters.

Fortunately, those who are always predicting evil, harm no one but themselves, except as disturbers. They have predicted the downfall of the nation, the downfall of the church, the plagues, the destruction of crops, cyclones, hot, cold, wet, dry and stormy weather, and many other disasters that have never been realized. These predictions are to the wise like the contrary suggestion is to the mind, they do not turn us back, only slow us up a little; while the suggestion from a good source: good health, good crops, good times and weather, good government, and the good results from being good, such as being temperate, charitable, kind in word and act, and the world of goodness resulting from good thoughts, actually win souls to good, turn the tide of evil doers to good works, to health and happiness.

As the fire and brimstone side of Christian work is almost extinct, and the people are being influenced to do good for the sake of good, I sincerely hope that temperance workers will adopt the same

rule, and drop the calamitous predictions and danger signals, that good may result earlier from their labors.

I also hope that advertisements of medicines, physicians, and parents, will change their style and use the good suggestion, and not hang out the danger signals of coughs, colds, consumption, cancers, la grippe, etc., to hold up those in health from taking on the daily nourishment to keep their body strong, while the daily wear of life is eating out the supply on hand. If you would do your child good, speak good thoughts to him; if you would have him be a man, encourage manly virtues and graces; if you would give them health, suggest healthy thoughts, and so on through the various category. Use your good or God-given qualities, desire and hope, that Paul says "maketh not ashamed," and whether it is for good deeds, for good health, for honor or exaltedness in this world or the world to come, you will surprise yourself at what you have achieved. The recitals of crime and vice, the achievements of the wicked, that are daily filling our papers, have already alarmed the calm thinkers of the world. If the publications could be abated, and their recitals stopped on our streets and around our homes, the result that would follow would be grand; truly, the millenium would begin.

The reading daily of crime and vice which is being highly colored to cause a demand: by excitements, and their recitals by every one we meet, grinds off their heinousness; by constant repetition

sears, as it were, their hideousness, until they are first common, then tolerable, and finally habitual. We acquire everything by habit. Fear begets fear, vice begets vice, one drink calls for another, one oath calls for another, one lie for another. If we use ourselves to meat, coffee, tea, alcohol, the delicacies, the sports, medicine, heavy clothing or light, frequent eating or twice a day, short or long sleep, late or early hours, trashy or good literature, being content with what we have or wanting the earth, content with the weather or grumbling, staying at home or on the go; and so it is with everything, we find our habit growing upon us, just as we learned everything we know, by constant repetition. May God speed the day when we begin at the right place; add to your faith virtue, to virtue diligence, brotherly kindness, and so on in their order until the crowning event—godliness—is attained.

Do not try to make a godly image out of a poor measly effort to be a human, and expect him to remain godly, but build health in mind, body and soul.

#### HOW LINIMENTS OFTEN BENEFIT.

All liniments are made from ammonia or the essential oils. All of these are very penetrating and reach the most deeply imbedded muscles. By their extraordinary strength they weaken the muscle that has by its contraction caused the pain; it then relaxes. Others are partly of ingredients that intoxicate the muscle and weaken its tensil

strength, and it is relaxed. Frequently the application of liniments and pain killers are the remedy themselves; as, for example: dry in by applying hot flannels, or rub in well by a hot fire. Both the rubbing and the heat are relaxing to the muscles. Some years ago I had a very lame back, made painful almost beyond endurance, by sitting in a cramped position while writing. A customer asked me to go to his house to see a range that was not working satisfactory. Not feeling able to walk, I borrowed a buggy that had been standing in the hot sun. After I was started I found the leather cushion very hot, almost burning. Feeling too bad to rise and change the cushion, I bore the heat, and to my astonishment soon found a pleasant, easy feeling stealing over my hips and back, and the pain was soon gone; I had relaxed the muscles by the heat from the cushion. Toothache, earache, headache, neuralgia, and rheumatism, often give way to applications of hot cloths, warm lotions, and poultices, relaxing the muscles and allowing the free circulation. The same would have occurred if you had left yourself, or had the entire mind off of yourself for a time.

You have nursed an aching tooth for days, the muscular tension from some cause being so great as to almost prevent circulation, producing swelling and pain from pressure of the blood. You decide to have it extracted. It has had your entire attention all the time; you reach the dentist's office; your mind is turned to the dentist or the

pain he is going to inflict; your tooth is left to itself; relaxation is the result, and your tooth has stopped aching entirely.

#### RELAXATION FROM FRIGHT.

We all know of cases where persons in the best of health, usually ladies, have fallen in a dead faint by seeing some dreadful accident.

In such cases, while the conscious mind is otherwise employed, through the sense of sight or hearing, the subjective mind gets a direct idea (as in hypnosis), without the interference of the reasoning mind; the involuntary muscles contract and stop circulation, and the voluntary forces are rendered powerless. In such cases, if anyone will quietly say to the person who has fainted, in a positive manner, "You are resting very nicely: you are sleeping; you are feeling all right: just sleep, nothing will hurt you or disturb you: just rest and you will soon feel strong." Allow no one to interrupt the patient, and repeat the good suggestions a few times. In five minutes say to the patient, "Now I am going to wake you up; you will feel well and be all right; you are feeling better than you have for years: now, when I count three you will be wide awake. All right! Ready: one, two, three!" with a clap of the hands or snap of the finger, and your patient is all right. She had been, virtually, hypnotised; that is, she was left without the conscious mind, and you, through the sense of hearing, had directed the subjective mind, which is always

open for instructions when consciousness is in abeyance, and the soul or life inhabits the body, or, as physicians say, as long as there is a trace of life. I know a good physician, who has practiced for forty years, who never sees blood flow from a human being but he falls into a dead faint. In a few minutes he is up and can operate on a subject with as steady a hand and as little care for the pain he is causing as any one.

In the cases just referred to, from habit or usage, the subjective mind acts on what is presented to it without waiting for the conscious mind to reason. We may explain it better by referring to common place things: Take an audience watching a ball game. They are in the amphitheater, with a wire net stretched to prevent the ball from injuring them. When the ball is projected toward them, they will dodge or ward off the ball. The subjective mind, that never reasons, caused the involuntary muscles to dodge—the same as we wink when anything comes suddenly toward our eyes, or start at a sudden noise, before the conscious mind has time to act. This is reflex, or doing a thing because we are accustomed to do so. Now, the reasoning faculties would say, "that ball can not pass through that wire net," and after we had dodged a few times, and the reason had repeated its suggestion, we quit dodging. Our intellect has, in the use of many muscles, superceded the power that alone can be fully relied upon to guard us for health, against every accident, and even all our

misdeeds. While this mind is being lauded as the giant intellect, his wonderful reasoning faculty, and is being crammed with knowledge, it is hourly alienating us from the power within, the I am, the soul, that is our sure safeguard in all things when left unhampered; and never reasons nor takes chances—it just acts and is always right. Another case of relaxation under fright is called to mind. An uncle of mine years ago had an invalid wife. She had doctored until they were financially broke. She was a physical wreck. Uncle, from his straitened condition, had returned to his trade, carpentering. Aunt had not walked for two years, suffered intense pain, and could not allow a draft of air to touch her. Uncle would place her in her chair before leaving in the morning, and at noon lay her upon the bed a while to rest, and back in the chair before going to his work. On the day of which I am going to speak, uncle had placed her in the chair and went to work, three miles from home, where he was building a house. She was sitting back from the door, out of the air, both doors open. The hired girl was two hundred yards from the house, down a hill, at a spring, washing. A farm wagon was passing along the road in front of the house, followed by a large woolly dog. The dog spied the family cat sitting on the gate post. The dog charged on the cat; the cat started for the house followed closely by the dog, who, in his eagerness to catch the cat, cleared the porch and landed squarely in front of aunt, on the floor. It was so



unexpected to her, she sprang up and ran out of the house and down the hill to where the girl was washing. She was very much fatigued, but after resting a while, by the help of the girl, she walked home. She gained strength and appetite rapidly, and soon attended to her own household duties. This occurred thirty-five years ago. They accumulated property, and now they are well and comfortably fixed in their old age, the result of their combined labors. She had never been indolent.

The sudden presence of the dog scared her. She relaxed, and under the excitement made quite a trip. This was so indelibly stamped upon her mind that she *could* help herself, that no argument of the reason, that she was debilitated or afflicted could efface it.

This reminds us that an intense impression is just as indelible when placed upon our memory as if it had been placed there by slow repetition for years. In two minutes during great danger our memory retains during life thoughts that the conscious mind could not evolve in thirty minutes. This is the best evidence that the subjective mind knows; while the conscious mind meditates, reasons and often is misled by false reasoning, but oftener by accepting false theories. We accept the theories of other investigators and build on them; we accept what has been the usages or the practice. When we note the yearly changes in the treatment by medicine, and the many different opinions of men who are both earnest and honest, we are led to

believe that the science of medicine is but a short distance in advance of bleeding, or the black cat skin remedy, with the balance in favor of the cat-skin. To kill a black cat and place the warm flesh side of the skin to the patient's naked flesh, over the seat of pain, could not result seriously to the patient; and would be a ready means of taking the patient's mind from himself, and produce relaxation. In bleeding, the patient's mind was diverted, often frightened, which at times produced relaxation: if not, they bled again, until the patient actually relaxed for want of strength. It is not the intention of the author to speak harshly or disparagingly of any man, his vocation, or theory, but shall use such as seem necessary to show the errors and their results, and prove the theory of relaxation. We speak of it as a theory, as it has not been practiced as a science, but we will show from citations in every walk, calling, science, and practice in life, that we have unconsciously recognized it, and known it for hundreds of years.

The homeopath will tell you that the medicines used by alopathic doctors are very poisonous, too strong, injurious to the system, injure the constitution, and are entirely wrong. The alopath, on the other hand, says the homeopath remedies are of no use—he doesn't use the proper treatment; besides, he uses them in such small quantities they can't accomplish anything. Although our faith and practice has been alopath, we readily agree that the homeopath is the best—as the injury is the least;

and if we are so material as to have to take something; of two evils choose the least. The eclectics and many other kinds of practice differ widely, and yet they have studied and had the benefit of others knowledge, are honest, and believe their mode right. Too many theories in the medical world are based upon the fact that the other theories are wrong; and, of course, there must be a right way. We will give them all a verdict in favor of their opinion, that the other fellow's theories are wrong. The entire practice reminds one of the answer made a friend of mine in the early days of crossing the plains by wagon. At the foot of the mountain he said to an old frontiersman, who occupied a cabin at the foot of the mountain. "Pardner, which is the best pass to cross the mountain?" The man said: "Stranger, if you take either of them you will wish you had taken the other." We may rejoice as far as the doctor is concerned. A few years ago the saddle pockets were as large as the haversack of a soldier in the Philippines; now they are down to a vest-pocket case or a Latin prescription that an ordinary man can not digest; and will soon be numbered with the past. Alas! it is not the case with the patent medicines. Through ingeniously worded advertisements, they make their testimonials fit your case precisely, and as a drowning man grasps at a straw, we for fear of missing the right remedy try each and every one. Then we take this one because it was used by mother when I was a child, we take another because

it is a new remedy, discovered by a physician of fifty years practice; another we use because it is named after our ailment, like liver tonic, kidney oids, and also old Indian, French and Quaker remedies. But one will say, "You want us to try something entirely new." Yes, that is true; but we do not want you to take anything.

You can not be injured if you take nothing, and surely you will lose nothing if you stop taking that poison for a short time, as you have been using it for months with no benefit; and if you will read this book fairly and carefully, no matter what your ailments are, you will be enabled to benefit yourself speedily, and effect a permanent cure in every case. Besides, you need not spend a single cent, and if you are able to work at all, you can continue to work and be all the better for it. Where the disease has been of long standing, or the patient is badly reduced, it takes longer to build up; and again, the habit is liable to reproduce the contraction by reflex action, and the pain be felt; yet, if the patient bears this in mind and does not fear, it will be of short duration.

#### HOW OUR NOTIONS PRODUCE SICKNESS AND PAIN.

I knew a man that for ten years had never eaten potatoes served as we call mashed potatoes, without being sick. He would first feel a sickening taste after the meal, then the water would run from his mouth, while his jaws were set tightly; then followed a sensation as if a coil of rope was

being lain in his bowels, or abdominal cavity, until it seemed full, when he would vomit everything off his stomach and his eyes would often swell shut. You will notice, that although the meal was finished and the food was in the stomach, the sickness began in the mouth or taste, and then went to his bowels, where there was no possibility of any of the potatoes having reached yet; and further, he vomited the contents of his stomach which had not hurt him. From some cause he felt the bad taste, probably the drippings from the nose. The effects of this caused him to contract the muscles of the mouth, jaws, and finally the throat and stomach, with the results given. When this man was persuaded that this was the cause, he had the nerve to try until he knew, and the result was he never was troubled any more, and still used the potatoes. He made up his mind to banish fear, and there was no contraction, and, of course, no pain.

Another man for several years could not eat a single bite of watermelon, without having the cramp colic. By being assured that the fear, and not the melon, caused the pain, he at once began eating it in any quantity he liked, and never felt any more colic.

I also knew a young married lady who could not eat honey without suffering with cramps in the stomach or bowels. I saw her one day pick up a child and kiss it, when she remarked to the child: "Your mouth is sweet; you have been eating candy." The child's mother said it had been eating

bread and honey. In a short time the lady had an attack of violent cramping, from the taste of honey on the child's lips. Primarily the honey was the cause, but it was her mind that believed honey would cause it, and when she tasted it the fear contracted in that region and pain was the result.

With such vivid imaginations, is there any wonder some have hysterics? How often we commit the same error. Our impressions always supply what we expect; though often we do something or take something said to be an antidote or preventative, and the mind accepts it and relieves or prevents the contraction.

The celebrated physician and anatomist, Dr. Hodgen, familiar to every western doctor, and the best doctor in the west in his lifetime, in his lectures in the old St. Louis Medical College, frequently related the following, and said it was a well authenticated case of medical record:

A man was condemned to death. The doctors obtained permission to bleed him to death, in the interest of science. The man consented, and was kept in the best of health, fed on the best foods, and was considered free from heart trouble or anything that might hasten death.

On the day of his execution, he was placed on a bed. His arm extended through a partition into another room. In the room where the man lay, there were physicians with instruments for taking the temperature, pulse and respirations, all of which an accurate account was kept. In the other room

was a graduated vessel containing water to the amount of blood a man of his size would contain. A spigot attached would allow the blood to flow as fast as the blood would in bleeding. This room was operated by doctors who, after the man's condition had been taken, announced and recorded, on the first-named side, struck the arm with an instrument, as in lancing, and started the water to running so it could be heard by the condemned man. The condition of the man was taken every time the amount of blood was announced, and in a tone that he knew the exact condition of the pulse and the amount of blood he was supposed to have lost. The man's condition changed with the flow, and he grew gradually weaker, until consciousness left him, and died as the blood was gone (or rather the water) without the loss of a drop of blood.

The mind had produced, through the proper channels, just what he believed was being done. Error of this great intellect had killed him, as it has thousands, and with less torture than they.

Dr. Gregory, while lecturing on *materia medica* in the same school, was in the habit of relating a story of an old doctor who had a student reading under him. When the young man was about to launch upon the world for himself, the old doctor told him there was yet one important secret that he was not in possession of, and if the young man would give him a fine black horse he owned, the doctor would give him the secret. The horse was turned over to the old doctor, who told his



student that belief would kill and belief would cure. After years of successful practice in another country (all of which the old doctor was aware of), the young doctor returned to arrange some matters of an estate. He had called to see the old man often, and one evening in passing found the old man in his garden at work. After talking a bit, he asked the old man if he was feeling bad. He said no. The doctor said he had many symptoms of the contagion he had been treating with such good success, and as he saw there were several cases reported in the country, he thought it best for the old man to go in the house and lie down. The old man wished the young doctor to go in with him, but he could not; he was just going to the depot to make the train. The old man had by this time begun to feel badly and insisted upon the doctor's services. He would be glad to stay with him, but he must be in another town to attend a case that if forfeited would lose him one thousand dollars. The old man readily agreed to pay the thousand for his services. He went into the house and remained with the old man all night. He was quite sick, and the young man dosed him, getting him better, until morning, when he pronounced him safe. The old man paid him, and asked what the treatment was that gave such relief in such bad cases. He informed him it was what he called the *black horse* remedy. He had obtained one thousand dollars for the horse that he valued at one hundred and fifty.

Both of those grand, good doctors related many

such cases while lecturing, and enjoined upon the young physicians that it must be relied upon for a cure. In the face of such instructions they kept on cramming the head, that contained this mind, for years with Latin names of stuff he must use to produce this and that effect, and if the desired effect was not produced, watch the developments closely, and depend upon the involuntary forces.

The question will be asked why we did not discover this long ago. We have builded on the old foundation so many years that it is considered sacrilege to attack the *practice*. When a governor appoints a homeopath in one of our eleemosynary institutions, there is war, and great political supremacy alone saves him. In some states the doctors have succeeded in having laws passed that prevent anyone from ministering to the sick unless he has a diploma from a source that is approved by a medical board.

How funny it would be to leave it to one of our politicians to say what political party should draw the salaries for the next term.

In one state they arrested a spectacle vender for correcting the eyesight by the use of glasses, and another man for selling sanitary underwear. This is not talk. I have the account of the trial now in both cases, and worse stuff than that; and on top of that, arrested a man for allowing his child to die under the care of a healer, and not allow the doctors to kill him. This same state and law allows the Christian scientist to cure; the law

states that persons who cure by the mind are exempt from the law. Just where the college gets its authority to give a diploma with authority to kill, and then kick when someone else does, is a mystery; or still worse, compel a person to employ them, or pay the penalty when we lose one far more dear to us than to them. Because a school is old, or a practice is old, is not a sign of excellence. We might easily see why a manufacturer of stage coaches for fifty years could make a coach that would be better to cross the mountains to California than one who only had worked a short time at the business; but if we wanted to go to California, and get there sure and soon, we would not think of employing him. I was told by a medical man that they were now raising funds to secure legislation against magnetic healing in Missouri. I find ninety per cent. of the people have little or no confidence in medicine.

When Mesmer, Charcot, and Braden, attempted the solution of mesmerism, or animal magnetism, it was examined into by two commissions of honest, capable men, and they reported the wonderful cures that were being made, and gave the wonders of it in glowing reports. It was then taken up by a self-constituted board of physicians, who never reported, but had them put in prison for daring to use a thing that might be so dangerous as mesmerism.

If that had not been done we today would be many years in advance in the healing art: not

because mesmerism or hypnotism cures, but because we can study the construction and causes by it, and keep the intellect in the proper channels.

I have before me Woods' Practice of Medicine, a well known medical work, published in 1854. On page 687, after giving many cures that had been made, stating the benefits possible in surgery, and the corrections of the mind by mesmerism, in just as plain terms as the magnetic healer expresses them today, he dismisses the subject with the fear that the use of it might be diverted into danger by persons of evil design. The idea has never entered their mind that the thief might and does use chloroform, and even infuses it into the keyhole for the purpose of robbing or murder.

It is natural to object to anything that threatens our business, and appeal to the prejudices of the people to gain their assistance.

Sometimes the case becomes too flagrant, and people think for themselves; then it is we begin to get at the truth.

We see the law in most states holds the druggist who compounds the prescription responsible for accident, even where the doctor's prescription was wrong and was compounded as it was written. Here we find a death, due to the mistake of one who is wise in his profession, has the authority to administer, and if he kills it is all right as he has a diploma, charged to one who must know more than the doctor, to be able to rectify his mistakes or ignorance; but the same druggist can not pre-

scribe for a patient, as he has no license to kill. This right is only by common consent, and is acquired by clothing his profession in language that is not in use and can not be understood by the large majority, and at prices that is beyond the reach of most men.

#### HOW WE SHOW OUR NATURES.

The phrenologist, the physiognomist, the palmist, and every man and dog may read our character. Our thoughts, our desires, and our every-day life, is building the head, the face, the eyes, nose and ears; yea, the hand and every line therein. On the same unalterable principle, specialists in each line of profession have studied character in their line, until we find men in every branch of their line that can read character by an examination of the head, face, or hand, and will surprise anyone by the accurate picture they will draw, from what to us is no indication.

Every thought builds character, and in building we are erecting a structure: This structure represents the kind and quality of material used. As by paint the rough work of the carpenter is made to appear smooth, we by our talk may deceive the casual observer. We can not any more deceive the expert than we could the skilled mechanic with paint. The judge of human nature only bases his opinion on the character of the building that is presented. His judgment is not from any special endowed wisdom, but from the fact that he forms

his opinion from the actual picture of our lives, and not from our family history, nor the acquaintances we have with great men, nor from what we have talked for his hearing. All have this power of determining character. Yet we do not trust it. We look for evidences just where the one who is trying to deceive us, has placed the manufactured false evidence for us to find. If everyone would rely on first impulse, there would be no deception. I have never formed a bad opinion of a person, and been caused to change it from what others or himself said, but I afterward found the first impression correct; and the same applies to good impressions formed first. The inherent powers are always accurate—while the intellect may be made reason wrongly. When you want advice, you pass many who have sufficient knowledge to inform you; but something tells you “don’t ask him, you can’t rely on him.” You wish assistance, and you find the same force operating. Even when you want trivial information, that almost any sane person could give you, you find something within impelling you to ask this man, don’t ask that one. Even a dog will pass around several persons and run up to a stranger, with a wag of the tail and a dog smile that says plainly, “I am glad to meet you.” The fact is, we all know better than we realize. All the foregoing will be recognized as our daily experience, and yet we never think why it is so, or the cause of those plainly written signs that we display to the gaze of everyone. Truly, when we will each be

enabled to look upon ourselves knowingly in that great day, there will be no need of a judge, no need of a book, as each one will have there written his own life, which will commend or condemn him. How very careful, then, should our actions and suggestions be made; for we are really responsible for our *brother's keeping*, if the impressions we make on him are a factor in his life, for good or evil, for health or sickness, for pleasure or wretchedness.

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#### WE ARE BUILDING OUR HOMES.

We are building our homes on eternity's shore  
While we dwell in our structure of clay;  
We are shipping the materials onward before  
With the close of each hastening day.  
We are *sending the thought* that our soul has wrought  
In the wonderful glow of the brain;  
And the timber is grown from the *seeds we have sown*  
Mid the shadow of sorrow and pain.

We are building our homes in the valley of life  
By the side of eternity's seas;  
And the work that we do mid the scenes of earth's strifes  
Shall decide what that home is to be.  
Every *thought* leaves its trace on that wonderful place,  
Every deed be it evil or fair;  
And the structure will show all the life lived below,  
All the sinning and *sorrow* and care.

We are building our home on the beautiful street  
While we dwell in the by-way of fears;  
And the roses that bloom there so pure and so sweet  
Must be watered and nourished by tears.



And the light that shall shine in a glory divine  
Must be formed mid the darkness and gloom,  
And the foundation laid in the cloud and the shade  
Of the road that leads down to the tomb.

We are building our homes; may the angels of light  
Bring us wisdom wherever we stray,  
That the mansions eternal be fashioned aright,  
And the sunlight of truth be its day.  
May the rainbow of love form the arches above  
And the river of peace murmur by,  
And our spirit be blest by the glimmers of rest  
We have sent to our home in the sky.

—*Selected.*

Every care and every worry leaves its wrinkle, every anger or hatred leaves its frown. In fact, every bad deed or thought, by contracting certain nerves or muscles, leaves its impression, and the oftener the imprint is made the greater the scar will be; and soon we hear such expressions as these: "He has such a sour look," "he looks so mean and contemptible," "he has a dishonest face," or "I should be afraid to meet him in a lonely place, for fear he would rob or murder me." Then, again: "What a kind face," "that looks like an honest man," "he must have a lovely disposition," or of a man arrested on suspicion of crime, "he doesn't look like a bad man or that he had ever done anything wrong."

Why do you say that he does not look like he had done wrong? Why do we use those expressions every day? Have we all become constitutional liars? No! We see the marks in that man's face

and unconsciously, or we might say sub-consciously, recognize them. We, however, are not so much interested in how we know them as how they are placed there, and how we may place impressions there which we wish others to read of us.

In our courts the prisoner and the witnesses are required to face the jury who shall judge of the guilt, and also of the truthfulness of the evidence given. We speak of the care-worn expression, the sorrowful expression, the person who looks like he had seen trouble, and we every day admit the fact of the traces left by this mind, and of the weakness from grief, and the weakness when she had recovered from fright, and all know that a large scar is only the result of greater force, or oft repeated, than a small one. And yet, if you even hint that the mind is in any way responsible for your disease, you rebel, and the doctor will tell you, "Oh, yes." They think you are weak-minded, and this is usually sufficient to make you think he is very clever, when, in fact, he is only making you worse by the suggestion.

Now, honestly, don't you think after all the evidence of your own making is carefully considered, that you are a little weak in the head? Don't you actually feel dishonest with yourself? Let us start right and be honest with ourselves and use our judgment, and not what someone else has told you that was second-hand a hundred years ago. Trust yourself to think, trust your judgment and never

decide a thing correct when you must argue with yourself to get yourself to believe it.

### HOW CHRISTIAN SCIENCE CURES.

People who have implicit faith in a God who hears and answers prayer, are the best subjects, yet a reputation as a wonder-worker and the knowledge that one has cured other bad cases, often inspires faith enough to accept the treatment and cures. When the operator, in a devout manner, asks God to heal the patient, a thrill is felt by the accelerated circulation, which is caused by the relaxed muscles in an expectant state. The free circulation relieves the pain where the contraction was, and the patient is well for the time being. The supposed knowledge of divine help is acted upon and the cure is permanent. Christ said, "whosoever believeth shall not only do the things that I do but greater." This is not doubting God's word, nor attempting to equal God's works, but is accepting God's teachings as true and showing our faith by our works. God is the allwise creator, and created us thus, and as is said in his holy word, "It is God that worketh in you both to *will* and to *do*." This alludes to the good things we do or when we are following that good mind.

I knew a Chicago lady who was a successful magnetic healer, but had been a follower of Mary Baker Eddy, and had practiced Christian science quite as well. She told me she knew that God did not deal out special help at her request; but when

she found a person readily susceptible to the miraculous, she always used Christian science, or divine healing. She explained it requires less time and labor, and added: "God has nothing to do with it, only that he created us as we are." I had an opportunity to see her operate.

She was a blonde with a wealth of hair, tinged with gray enough to lend reverence, a full round form, large liquid eyes, and nerve enough to manage a national political campaign.

After asking her patient a few questions regarding her ailments (as if God would not know), she placed one hand on the patient's head and with the other raised to heaven in a beseeching manner, her eyes turned upward in a strictly devotional attitude, she cried: "God, for Jesus' sake, heal this poor afflicted woman!" The woman relaxed even to weakness, and said she felt the power in her body, the pain was gone, and she believed she was cured; and I have no doubt she remained well and a believer in divine healing.

I unhesitatingly pronounce the cure a good thing, the woman's new condition of mind a good thing, but I do think the manner of accomplishing it blasphemy.

Every person can not readily relax the system. In fact, there are many ways of accomplishing it, as you who have followed closely the many methods of healing will see. What we now want to know is, how it may be done without those helps. In children who have no knowledge of their con-

dition, if infants, by the kindest soothing, stroking, with a soft, warm, sympathetic hand, they will relax. Where is the mother who has not lain the little ones across her lap and rubbed their little backs until they squirmed with pleasure, and when dressed went right to sleep, and soon the little ones would refuse to be comforted until they had their little bodies relaxed. Where they are older, the warm hand over the seat of pain, with the suggestion that pain will leave, or whatever you desire to accomplish, and you will find the results speedily. Do not, however, try to jest or act like you were ashamed of the simple remedy, as you can not place one suggestion and act another. The patient's mind is impressed with the manner it is spoken in, and the expression of the face, as well as what is said. Bear in mind, your thoughts are read in tone of voice and expression of face. Any adult who has read this book and desires health, can, by a little practice, accept the facts herein contained, and relax. However, I will give other means of assistance: Lie down in a quiet place, on your back is preferable; do not formulate a thought, or allow yourself to dwell on a thought; close the eyes, and draw quite a number of long breaths, slowly, as in sleep; just allow yourself to be perfectly limber in mind and body, so that you are resting on the bed in every part of you. You will soon feel the good blood passing through the entire system, and if you had pain it will be gone; if fever, it will soon leave you, and if tired you will

rest more in ten minutes than in a whole night if in a contracted condition. By shaking the limbs or making them quiver, the involuntary muscles will usually relax. Remember, you can not relax the involuntary muscles while any of the voluntary muscles are held tight either by the mind or the position you lie in. In neuralgia and toothache, warm lotions, or deep quiet for half an hour, is a good way to relax. After all the cures the old adage, "an ounce of preventative is worth a pound of cure," is true, but not strong enough in the statement, for this remedy is worth a thousand pounds of cure. Begin when you are well to see that you are not contracting your mind or body by fear, worry, anxiety, sordid hopes, or depressing reflections. Do not follow one way long enough to fix a habit; do not speak too loud unless the occasion requires it, as this is an indication of tension; and so is facial contortion while talking. Where you must lie to make a statement strong enough, you employ tension; when you swear to what you say, you have too much tension; when you use strong expletives or raise the pitch of your voice at each succeeding word, you have too much. "I never *never never in all my life* saw the like," not only shows extreme and dangerous tension to health, but is extremely bad taste, and impresses the hearer that you are hysterical.

One says, "How are we to quit this?" In all patience and diligence. You contracted the habit by growing intense, and each time worse, until as

you practically admit, you can not quit. But you can quit! Try it once; the next effort will be easier, and finally when you have contracted the habit of acting natural, the other is superceded.

The more intense the habit the longer it takes to overcome it, unless by some vivid impression it is instantly changed. Another says, "I am so nervous, I can't quiet my nerves." As the Irishman said, "If you can't be quiet, be as quiet as you can," and each time you will find it easier and accomplish more. Besides, you are by saying you can't, admitting a fact you would not allow another to accuse you of, and that is weakness of mind.

The mind is in control of the nerves, and if we think ourselves nervous our nerves are then without control of the mind. Weakness or lack of power is one thing, and nervousness is another. Our wills are not weak as some say, but are strong, and will prevail if trusted, and indeed must be trusted to develope its best work.

#### SOME OF THE EFFECTS OF THE MIND OVER THE MUSCLES.

Note the effect on the child that has sustained a severe blow. A rapid rubbing by kind hands over the injury relaxes the muscles and the blood, that would have been held at the injury to coagulate, turn black and remain sore, has passed on in its regular channels, as it was uninjured, and indeed can not be injured only by not allowing it to circulate. A better evidence of the muscular action is



seen when a child sustains a bruise, as we say. Someone says, "Poor child, did it hurt you much; come, and let me put something on it; you hurt yourself very badly." You will find the pain worse, the swelling worse, and a large dark bruise.

Now try another, and let someone say, "All right; jump up! it didn't hurt you!" and there is only a sensibility of a shock; no pain, no soreness, and no bruise. The muscles were relaxed before injury was done the circulation, or perhaps the suggestion prevented the contraction, which was applied before the mind acted. Baseball and football players use this without realizing its workings. When one of their number sustains a severe blow, almost causing a fracture, a number gather around him, beat, rub, and manipulate him, and the damage is very light, if any, depending upon the amount and duration of the contraction. Take a person who is susceptible to pain, as we term it, but as it really is, who contracts readily, and you will find that the least blow and the slightest pinch leaves a black spot. Through fear they contract at the least injury.

A lady who was taking osteopathic treatment from me, said: "Doctor, why is it that you pinch, twist and wring my flesh, and never leave a sore place nor mark, while the conductor who helps me from the car gently, always leaves the prints of his fingers in black spots for days?" Her nature was very tense, and her sensitiveness great. The difference was, I was the healer, and, of course, what

I done was all right and could not hurt her; but the conductor, who was assisting her in danger, caused her to contract where he touched her. I have noticed in treating rheumatics, where I bent, twisted and wrung the painful limbs, they often say, Why if my wife, or my husband or nurse was to attempt that it would kill me; why they can't lay a hand on me without hurting me badly. Others have said, I can't do that myself. They in their mind see me as the magnetic healer, that the very touch is relief, that I am expected to heal them; and while they held every muscle tight when the others attempted to handle them, through fear the muscles contracted, and to move them produced pain. With me they relaxed and had good circulation, and there could be no pain; besides, I had told them I would not hurt them. When a healer suggests in a right manner to his patient that he will drive out all pain by the magnetism in his hands, the minds of most patients accept the conditions as true; the involuntary muscles, which alone are responsible for all pain, are relaxed, and do what he will there is no pain. It has often been said that the man who falls carelessly is not hurt, while one who makes an effort to catch himself is surely hurt. One falls without fear, and is relaxed; the other through fear is contracted, and sustains injury. Last week a rather delicate old lady fell from a porch, backwards, down a flight of six steps. She held in her hand a pitcher of vinegar; while she turned over in the fall completely she saved the

vinegar and pitcher, and was not hurt in the least. She had probably had her whole attention on the pitcher and contents and did not contract, and thus saved herself an injury. Had her mind been on her own danger, and her muscles contracted, she would have sustained severe injury. A bear is said to drop from a tree limp as a rag, unhurt. A drunk man is rarely ever hurt by a fall, unless a fracture or contusion is produced; because a drunk man has no fear.

Under hypnosis, we by suggesting there will be no pain, no soreness, and no blood flow, drive needles through the thick flesh of the hand, insert the long-blued steel hat pins in the mouth and force them through the cheek outward until they stick out past the ear, one in each cheek, with the heads crossing in front of the mouth. In this condition the subject was allowed to pass through the audience, and was examined by hundreds, returned to the stage, and the hat pins were withdrawn, all without pain, soreness, or the loss of one drop of blood. And what seemed to me most wonderful was, you could not see a mark where the pins passed through the cheek. The young man, after being awakened, said he knew what was being done but had no fear and felt no pain. Now, if the mind that built this body, and kept it in repair all those years, can when the reasoning mind is out of the way, obviate the pain that otherwise would have been felt, hold the blood from flowing, allow the tissues to separate to let the pin pass

without injury, and close it again when the pin is removed, why can we not trust that mind to care for this body again and not hinder it by the other mind that has more other matters to attend to than it can accomplish. In the absence of fear (which is of the conscious mind), our subjective mind runs the body; and yet we have been educated to fear ever since we could understand. We are to fear disease, exposure, evil, darkness, colds, weakness, overwork, the devil, and everything is fear, until it seems the devil has everything greased with fear and its attributes for our downfall. We are told that many of us would be thieves or murderers if the fear of detection and punishment did not deter us. This is the only place I have ever heard of it being beneficial. And then it is not a cure; it only acts as a check; besides, the only reason that we would want to steal is born of fear; we fear we are unable to acquire in an honorable way, or by our own efforts, we fear God's promises are weak, and we are moral cowards, and all the evils we acquire are through fear.

Fear contracts our system and renders it unable to perform the duties which God intended it to perform. This is what may be termed uneasy; then uneasy means not easy. Not means nothing, or a lack of; then we lack ease, or, as we say, are diseased. When we use this expression we imagine there is a something in us that is foreign to our bodies, when in reality it is only a condition. We say we catch cold, catch a fever, when there is

nothing to catch. We are glad to see the ablest physicians of the world dropping the idea of catching so many things; also of heredity. From the very causes that produce them it would be impossible for a contagion to become an epidemic or an epidemic a contagion. Thousands of women have consecrated their lives to God and gone into the yellow fever, the cholera, the black plague, the bubonic plague, and nursed the afflicted, handled the dead, and lived in the midst of death for years, and never felt the disease. They trusted in God; had no fear of death or disease, their *hopes* and *desires* were to do good to others; and where this good thought prevails there is no room for fear and the bad thoughts that follow. It is like the Rev. Sam Jones said of whiskey, "When religion goes in, red liquor goes out; they can't stay in the same hide." I knew a lady to die in five hours from the time she was exposed to cholera. She had come at her husband's request, not knowing what ailed him. The fright, when told it was cholera, almost overcame her. She had been in good health, and was from a country where they never had cholera. In five hours she was a corpse from cholera.

#### HOPE AND DESIRE.

We should encourage in ourselves, our children, and others, hope and desire. I last Sunday heard a prominent minister say in his sermon there was nothing that we desired that we could not attain. Desire is always good and emanates from the soul.

As no fountain rises higher than its source, so desire can not be greater than the soul that created the desire, created us, kept us each day, and can fit us commensurate with that desire.

We are sailing over life's seas without a ripple when we are actuated by desire; troubles and vexations are not known, every nerve responds to the inspiration, and is tuned for melody; everything we see is good, as was proclaimed in the beginning. Even in a few minutes of enjoyment we see the things around us more pleasantly; the things that produced horror once are now bearable, and if this state was continued, the earth would soon become a paradise. But alas! when fear enters all the pleasurable things vanish, and a morbidness attends us in everything, until life has no pleasures; and the most enjoyable thing we have is to sit in solitude, and conjure up evil thoughts and imagine how wrong everything is, how out of tune all nature is but ourselves, when in fact we ourselves are the only thing out of harmony, and can not enjoy anything around us because we are not in harmony. Oh, what miserable lives those live who always find the weather at fault, that believe the administration is just robbing them, who are constantly being beaten in trade, who find all their neighbors bad but one, who they communicate the fact to; who, if a good is done them, or a smile or kindness bestowed upon them, always see a design to take advantage of them. This condition gives rise to church troubles, neighborhood troubles, county,

state and national troubles, and is the entire cause of our labor troubles, which are caused by either capital or labor, or as is more often the case, by designing politicians or agitators, who live by shrewdness and upon the weakness of others. No politician ever made use of men's desires to create a wave. True, he calls attention to their legitimate needs and wants; but he always works on our fears, and excites hate within us to dominate us. We are always dominated by fear or the devil, and are actuated by love. If a good thing is presented to us we are actuated by the good it contains; the duty is then pleasant and we are not ashamed of it; but when we are caused to change our views from fear, or are excited by hatred, then we are dominated and the work is not a work of love, but hatred or spite, and is characterized by the use of evil means to bring about this end. I will lay down one absolutely infallible rule to guide you: When you are actuated by your desires you are always right; when you are dominated by fear (the personal devil) or anything that is produced by it, you are always wrong. Beware of the man who comes to you in the guise of doing good, and attempts to influence you by telling you of the evils of another or the other side. He is either insincere or has another man's call to preach, and has in view the salary or the easiness of the way he can get a living. If any man comes to you for the purpose of doing good, he is actuated by the desire to do good, and can give you a reason, as Paul says, for



the *hope* that is in him. This reason is the true incentive for good. Let your motto ever be: "Do good for the sake of being good; not from the fear of evil or its punishments. The love children have for a parent or teacher from the fear of them, is as frail as a frost in the morning sun; while the love begotten by good or in return for love, is undying.

Love is the principal attribute of desire. God so loved the world that He gave His only begotten son, that whosoever believed on Him should have everlasting life. God's love was actuated by His desire that men should have everlasting life. This created a love that knew no bounds—even to give His only son.

Never curb a desire nor a hope, but trust it and it will ripen into fruition, and increase an hundred fold. Flee from fear; it can not give relief or benefit you in any manner, and is always followed by disaster and dire results. Fear not only entails pain and disaster to the body, but like the boomerang, recoils with dire effects upon the mind that conceived it.

The murderer and all evil doers find the mind hampered during the waking hours, and sleep is often impossible. Even when the tired bodies give way to sleep the mind is troubled with horrible dreams and they awake feeling that the saying "there is no rest for the wicked," is literally true.

We fear the detection of our meanness or crime, we fear the punishment, we fear the opinion our

friends will have of us, and our lives are burdened; verily, the way of the transgressor is hard. Let not anxiety deceive you for desire. Anxiety is a product of fear, and is a weakened condition of the mind. "Be not anxious for the morrow what you shall eat or what you shall drink or wherewithal you shall be clothed." This does not mean we shall not prepare for the morrow; but strictly what it says, *be not anxious*.

The Christian worker or the temperance worker, who has made an effort in his or her line, and becomes anxious for the results, has failed to add to his diligence patience, and in his anxiety to accomplish what he supposes should occur, he spoils even the good seed he has sown. Always remember that Paul may plant and Apolus may water, but it is God that giveth the increase, and *wait patiently* on the Lord. Noah preached one hundred and twenty years, without a single convert outside of his own household. Jonah got mad "nigh unto death" because God did not destroy Ninevah. After the entire city had repented in sackcloth and ashes; the very thing Jonah had told them they must do or be destroyed. Jonah feared to go to Ninevah, and ran away because he feared they would repent at his preaching and God would spare the city, and his prediction of evil would not be verified. He really preferred the calamity to their salvation.

Fear of every nature and kind is an injury to us. It costs us material in both mind and body; and if its effects are not shown upon the soul, and

there is no future punishment, the blessings in this life would be ample reward for following our desires. One of the most forcible illustrations of the effects of the mind contracting our system under fear is seen in the hair. The hair shaft or follicle, which every hair grows from, starts under the skin and has its origin in the blood. These follicles set at an angle or oblique with the surface or skin. At the lower end, and attached to each follicle, is a minute muscle, running oblique and in the direction the hair lies. In case of severe fright or anger those muscles are contracted, drawing the lower end of the follicle directly under the hair where it passed through the skin, causing the hair to stand erect. Just think of anger and fear causing this wonderful mind to make our hair to stand on end. This may also be seen on the dog, or cat; during fright the hair stands on end. Again, when we feel a chill from cold or dampness, the same muscles contract over the body, and cause the follicle to push up and produce what we call pimples or goose flesh in the soft part of the skin. This contraction of the millions of muscles all over this body impedes circulation, causes congestion, and many kinds of pain and disease, which we call *catching cold*. When the pimples first appear, by dry warmth or friction, or even rapid exercise, we relax the muscles, and avert *catching cold*. I know persons who contract so readily that sudden fright causes the pimples all over their body. It is generally known that where cold is contracted it is

from a change of temperature too rapidly ; and that if we accustom ourselves gradually to a colder temperature, we are not so susceptible to colds. It shows conclusively that the suddenness or rapidity of the change is more effective than the intensity. Then we take cold in the summer time as readily as the winter, and contract worse. Truly, we must confess that the mind controls the body every way.

## THE FAULT OF THE AGE.

The fault of the age is a mad endeavor  
To leap to heights that were made to climb;  
By a burst of strength, or a thought most clever,  
We plan to forestall and outwit time.

We scorn to wait for the thing worth having;  
We want high noon at the day's dim dawn;  
We find no pleasure in toiling and saving  
As our forefathers did in the old times gone.

We force our roses before their season  
To bloom and blossom for *us* to wear;  
And then we wonder and ask the reason  
Why *perfect buds* are so few and rare.

We crave the gain, but despise the getting;  
We want wealth *not as reward* but dower;  
And the *strength* that is wasted in useless *fretting*  
Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning;  
To thirst for glory, yet fear to fight;  
Why, what can it lead to at last but sinning,  
To *mental languor* or *moral blight*?

Better the old slow way of striving,  
And counting small gains when the day is done,  
Than to use our force and our strength in contriving,  
And to grasp for pleasures we have not won.

—Ella Wheeler Wilcox.

## THE SUBJECTIVE MIND.

The subjective mind is the faculty that builds our bodies, keeps them in repair, causes the heart to beat, our lungs to breathe, our digestive organs to act on the nourishments taken into the stomach, and our entire organism and the involuntary muscles are under its control. They are educated by frequent use in every way until they act without thought, or by reflex action. We call this habit, which is a good name; as by habitual use they are educated to do and act. If we use helps or stimulants, and neglect or discourage their use, then they fail to act. After we use a stimulant or help for a time we say we feel a need of it. This is only one of our actual needs that the reflex has failed to supply, as it has been superceded by the stimulant. The subjective mind has access to the five senses (when not prevented by the conscious mind), also the will and the imagination. It is the recorder of every item of thought, word and deed; it is the creative power of the body; the I Am, The *Soul*. In our present condition we use the subjective mind unconsciously. Whether we ever used it entirely we do not know; but that it is unerring in its unhampered state or operation, we are quite sure. It is well understood by all readers that our mind is a duality, or, in other words, we have two minds. The conscious or reasoning mind is the one we use in our affairs, the mind that deals wholly with material things except that it influences the

subconscious mind during the waking state. The conscious mind reasons, and, as we have shown, often reasons falsely. We believe it to be the knowledge of good and evil, gained by disobedience. (See the Bible account of eating the forbidden fruit.)

The objective mind uses the five senses, and has access to the memory, imagination and will, and during our waking state may control the subconscious mind, and often does to the injury of our bodies.

Under hypnotism, the conscious mind sleeps, or is in abeyance. The action of the functions of the body is then unimpeded, and are working properly. However, as we still the conscious mind we are brought in rapport with the subjective mind, and may control it in every way, not objectionable to the subject in the waking state. The circulation may be stopped in one part of the body while it remains normal in the others. The body entire, or any part of the limbs, may be made rigid, and every muscle but the heart be rendered powerless, by the suggestion of the operator; pain may be dispelled or perfect anæsthesia produced; the five senses may be diverted or changed by the operator by a word. In fact, it seems that the duties of the subconscious mind (soul) were the supervision of the physical body, for a life of pleasure, without a knowledge of pain or debility, until the conscious mind came upon the scene and took charge. Then entered *fear* and its endless wreckings.

No wonder God said: "Since man has a knowledge of good and evil, now lest he put forth his hand and eat of the tree of life also and live forever." (And he was sent out of the garden.) What a heaven with man in his first state! What an earth if he lived always in his present state!

### THE DIFFERENCE IN THE TWO MINDS.

Passion is what the sun feels for the earth  
When harvests ripen into golden birth.

Lust is the hot simoon whose burning breath  
Sweeps o'er the fields with devastating death.

Passion is what God felt, the Holy one  
Who loved the world, so He begot His son.

Lust is the impulse satan, peering in  
To Eden, had, when he taught Eve to sin.

One sprang from light, and one from darkness grows!  
How dim the vision that confounds the two.

—*Selected.*

### HOW TO HYPNOTIZE.

There are so many ways to produce hypnosis that we will only give a few of those that will be best understood, and are most used.

The first requisite is, the operator must have confidence in his ability to hypnotise, and must show it in his actions before his subject. Never say I will try, but *I will*. Seat your subject comfortably in an ordinary chair (not a rocker); hands resting



loosely on his knees, feet resting flatly on the floor, allow no one to interrupt by talking, laughing, or whispering, but have perfect quiet in the room, which should be understood before the subject is brought in. You will then say: "I am now going to hypnotise you for a short time, and will awaken you then. You need have no fear, as I will take care of you and not have you do anything unpleasant. Now, you need not look for anything to occur, as it will be just like when you go into natural sleep; there is nothing to see, nothing to know." You will advance to within three feet of your patient, raise the right forefinger, about two feet in front of the subject's eyes, and above them, and have him raise his eyes a little without raising the head. This produces a strain upon the nerves of the eyes. Now say in a firm, steady tone: "Look right at my finger steady; don't let your eyes leave it; don't notice anything about you, but just look quietly at my finger and soon the pupils of your eyes will dilate, then they will become watery, the eyelids will become very heavy, and you will find them winking nervously, then you will soon go to sleep. Now the pupil is dilating nicely, your eyes are becoming watery, and the lids are getting very heavy, they are closing down, and feel so *very heavy*, you *can't* hold them open, you just *can't* hold them open;" (if necessary repeat the suggestion in a slow, drawn-out, sleepy manner) always looking into the eyes of the patient in a steady but not staring manner. Do not get excited

nor in a hurry. You will see the eyes of the patient closing down and they will have a blank, staring look, and if you will in the same positive manner say, "Now you will soon be asleep, you just can't keep awake," you will see the eyes of your subject turn upward and close, and he is asleep. Now say: "You are asleep, sound asleep, dead asleep: you can't open your eyes," and your subject is ready for any suggestion you may wish to make.

Any reasonable suggestion if given in a kind but positive manner will be acted upon in a perfectly natural manner, unless it be something which would be seriously objectionable to him in his waking state. In such, if you insist upon his doing, he will become sullen and if you insist too strongly he will awaken of his own volition. Never allow anyone to play pranks nor awaken your subject. If you wish anyone to speak to him, say: "Mrs. Jones wishes to speak to you; you can talk to her until I want you." The person introduced can then handle the subject the same as you, but in no case must anyone be allowed to awaken the subject but the one who put him to sleep. A careful adherence to this will save you much trouble.

When you have your subject asleep, tell him there is no one in the room but you, and he then will neither hear nor see anyone, unless introduced to him as stated. Always be honest, and be very sure to be honorable with one under your control. Remember you are thinking for him, and do not allow a question to be answered that might

compromise him with anyone in the room or be told by anyone that would make trouble between him and others. Every one has many things that they would tell a friend and yet would not make public gossip of; and your subject might answer a question for you knowing there was no one in the room but you, that should not be repeated. Never ask nor allow a subject to answer anything of a private nature. At the first sitting a few minutes is long enough to be allowed to sleep, never longer than ten minutes. If you wish, you can have him asleep in one minute again, as he now knows there is no harm in it, and also how to relax readily. Now you will say to the subject: "I am going to wake you up; you are feeling as well as you ever felt in your life; you are perfectly rested; you have no pain, nothing to bother you; in fact, you are all right; (here, if the patient is under treatment or has any pain, say, 'your pain is all gone;') lay the hand on the seat of pain and say, 'all gone, perfectly well, no pain, headache all gone') now I will wake you up; when I count three you will be wide awake; all ready: one, two, three!" with a snap of the fingers or a clap of the hands, he is wide awake and all right.

In case of your forgetting to awaken him he will sleep it off in from four to twelve hours, or in case of immediate danger, as an alarm of fire, he will awaken instantly. It is not advisable to give suggestions of pain or distressing experiences; though in cases of young men of light, easy,

forgetting dispositions, there is no harm from it, provided you remove the suggestion, or rather give the good suggestions, before waking them.

Do not forget the all important principle: your suggestion of pleasure relaxes the subject, and nature is in full control, consequently all is well. A suggestion of trouble, pain, or fear, contracts the muscles governing the parts where the pain was suggested, and pain is the result of the contraction.

I once saw a professor of hypnotism, who took a lady under his control after she had been hypnotised by a lady hypnotist, who had turned the subject over to him in the proper manner. After the subject had been passed to the clairvoyant degree and some experiments had, the professor proceeded in the proper manner to bring the subject out, and did awaken her. Her eyes opened with a maniacal stare, the muscles convulsed, and the lady said: "My God! what is the matter with me?" If he had been of an excitable nature, there might have been serious trouble. He, however, remained composed and told the lady who had first hypnotized her to place the lady under hypnosis, which she easily did. Then she gave the subject the good suggestions, not forgetting to suggest that she would not remember anything that had occurred the previous time, then waking the subject. She opened her eyes, smiling, and in answer to the question how she felt, said all right. She had remembered nothing of the trouble, as she had been only partially restored to consciousness, by the wrong party. Allow

no one to awaken the subject but the one who puts them to sleep. Should anything occur you do not understand, never get rattled. You are the mind of both you and your subject, and must keep yourself in a rational way, and you will soon have things right. When you say "sleep" say it in a positive manner, and when you say "wake up" say it in the same positive way, and with the full confidence that it will be so, and you will have a knowledge of its being so by seeing the patient or subject, as the case may be, do just what you have suggested. All the faith you need is enough to believe a thing long enough to do as you are instructed, and then you will not need any faith; you will have a knowledge of it. To try a thing is of no use; you can never accomplish anything. When we usually say we will try, we mean we will go ahead and do anything in our power. Sam Jones says as long as a man is trying to do good the devil is not alarmed about him, but when a man resolves to do good and gets to work, the devil begins to get uneasy about him. We have too much trying; not a muscle responds when we try, for we can not deceive the subjective mind. The reason for this is, our objective mind presents only actual facts, as it sees them, to the subjective mind, and the fact of trying is suggestive of doubt, and is not acted upon by the forces controlling the body.

A man says "I am going to *try* to quit the use of tobacco." What does this imply? It means, "I won't take a chew now, and if I am not pushed too

hard by my appetite, I won't use any more." The result is, he has not placed one single suggestion upon the mind for action. Let your coachman come in and ask, "Do you want the carriage brought out?" You say "I will try to see if I do." Would you expect to see him drive up to the door soon?

In the case of your trying to quit using tobacco, you have hung up the following notice in the room of the engineer: "If anything should happen that I would not need your assistance, I will just let this machine run on chance, and yet I am aware that you are the only power on earth that can run it." Well, the system runs on in the way we have it set to run; the appetite or habit of using is piling up, until we just feel we must have the tobacco. Then we say, "Well, I just *can't quit*." Now, had we obtained full consent of our conscious mind to quit the use of tobacco, then the signal to the engineer would have been: "All future use of tobacco has been abandoned; govern your machine accordingly." The engineer, or subconscious mind, would then adjust every part of the system to conform to the new regulations. This is done in the case of any stimulant, brace, prop, help, physic, or anything. When your judgment says stop their use, or believes any treatment or use has placed us beyond their use, or need of them, you will surely not need them. I have tried both ways in my own case and know whereof I speak. I have cured the tobacco, morphine and liquor habit on many patients by the

same rule, and know it will work. Under hypnosis the orders are made direct by the operator to the subjective mind of the subject, and may be made positive. "You will never need morphine again; you can't use it; you will not feel any inconvenience from it; you will not have any pain; no worry; you will feel all right;" and by repeating the suggestion a few times at each sitting, there will be no use for the drug from the first treatment, but we continue to strengthen the suggestion, until the habit or reflex action has been overcome. The mind of the subject could have done the same thing, if it had given full consent. But we have heard so much of weak nerves, weak wills, and nicotine, morphine and whiskey in the system, all of which we believe; that we are afraid to trust the God we profess to put our trust in, and we go on trusting the devil, and in the cover of our weakness, go on using a thing that we know kills the body, have the Bible for it that it damns the soul, and evidences all around us of the evils it entails upon others by our using.

The nicotine is all in the head. I have quit the use of tobacco after I had used it fifteen years, and to excess, and was a perfect slave to it. I had *tried* to quit several times, only to want it the worse each day. But when I got the full consent of my conscious mind to quit, I never even wanted tobacco for one minute, and had it in my pocket and at the office and at home. I felt no worry, no uneasiness, simply felt no effects whatever. I have



tried it on others for liquor and morphine with like results, and am not afraid to say the drug is in the mind, and was placed there as we place wrinkles, character lines, sorrow and sadness, by the habit of doing them, and all we need to remove them is to trust our nerves and quit.

If you think the mind that God placed to run this machine; and that has run it right, is not strong enough to cope with the liquor mind; this subconscious mind, *the soul*, is in a mighty poor condition to return to God who gave it. But such is not the case; if it were, God would hold you for its destruction. That soul is just as good and just as strong and just as ready to build, control, and run this body, as when it was placed there; but you have educated the reason to think different and you would rather allow it to stand that way and suffer than try what thousands have found relief from, just because it is not something you have been used to. May God speed the day when men will be honest enough to at least try a thing long enough to test it, when they have been told by others who are honest, that they had been cured by the same method. You need not go from your neighborhood to find men who stopped the use of whiskey or tobacco, after using it for years, and with no helps of any kind.

Do you admit you cannot do as well as they? Have you not the sense? or are you not just a trifle weak in your faith in God?

## SURGERY.

Surgery is a special branch in ministering to the afflicted. It has been vastly improved upon in late years, both in range and character, or quality of operation. There perhaps will never be a time when the demands for surgery will cease. Yet, the use of the knife has been too recklessly indulged in. We have today a class of physicians who do not hesitate to recommend an operation, where there is no use of it in the first place, and often great danger in the use of it. Generally, that class of men have an arrangement with a man in the city for half the fee and think it a good way to get a patient off their hands whom they cannot cure.

I have known several to have an eye taken out to save the other, and finally lose both. Daily women are being operated upon for some female trouble, who would have been far better off physically and financially had they not allowed the operation. We have cured many cases of female trouble, piles, appendicitis, peritonitis, tumors of various names and kinds both internal and external (we give the doctors' diagnosis in naming the above), all by the magnetic method, and never lost a case nor injured a person, not even to give pain. Be sure you are consulting an honorable physician and then allow the use of the knife sparingly, except in amputations and inflicted wounds, and even then many amputations are made where the part could have been saved.

## SOME GOOD METHODS OF RELAXATION.

By practice, relaxation may be accomplished at will. The vapor bath, the hot bath, and also a warm pack, causes relaxation. I have known a serious case of typhoid fever being broken by wrapping the patient in a warm, wet sheet; a child in paroxysms of coughing from whooping cough was relieved and went to sleep in ten minutes by placing a handkerchief over the naked shoulders and blowing the hot breath upon it by putting the mouth upon the handkerchief. The nerves from the brachial plexus reached the contraction direct, and the muscles relaxed. The same thing was done in the bath and with the pack. When the contraction is corrected in any way the normal condition has been restored. A large boil or carbuncle upon the inside of the wrist, that had kept a man from sleep for three days and nights, was found to be caused by a contracted muscle near the shoulder. Relaxation was produced, and the pain was lessened and the boil disappeared in three days, although it had been drawn nearly to a head by the application of fat meat. This human volcano was caused by the contraction holding the blood there and it was trying to force its way out. A relaxation set things right, and the boil was absorbed by the system, that had been released. In fevers, by rubbing the patient well all over the surface, not merely chafing the surface but working the flesh with the hand, relaxation sets the circulation free,

reaction follows, and the patient recovers. The act of taking a cold bath is not generally understood. When we come in contact with the cold water the surface muscles contract, and as it is merely reflex and the act of bathing is pleasant, we relax, and the reaction sets in, or rather the blood acts again to the surface, and we are warm again. However, we, if we remain too long in the water, thwart reaction and we have a chill, and are injured by the bath.

#### BUSINESS SUCCESS.

The saying is attributed to Davy Crocket, "Be sure you are right and then go ahead." This is a good maxim, but must be taken in its fullest sense. A man may be doing a right thing, and he be wrong himself. He may be in a legitimate business, in a good location, and not succeed because the wrong is in him. We need not refer to dishonesty for the evil, nor need he be discourteous or not obliging to customers. A salesman may have an article to offer customers, equal if not better than his competitor, and both have an equal opportunity to sell a customer. The first named may be feeling under the weather, as we say; something at home or in his business affairs, or the proprietor may have placed his bodily functions at a disadvantage, by what he said to him in a rough way. Unconsciously the customer reads in his countenance something repulsive, and he fails to make the sale. The next man has had smooth business all day and feels

good, and what is better, he looks it; he makes the sale without an effort. The first was contracted by some bad suggestion, or something wrong, and, as we say, he was worried, and worry is always wrong, and he failed. The next man was feeling good, the right thing had relaxed his system, and he was feeling good with himself and everybody else, and he made the sale with ease.

I know from experience, that when the proprietor of the business has given a salesman cause to reverse his natural feelings, that salesman is unfit to treat with the patrons of the house until by some means his contracted condition has been relieved. This fact must be borne in mind: that a suggestion may be given by a look, gesture, or in any manner that we can impress the mind, and so the mind accepts it. It is the same no matter how it was placed there, or whether it be true or false. The suggestion acts in all things as in the cure of disease or producing disease. Whatever impression the mind gets, it acts upon; as it is the mind that sets, prepares, or attunes the system, after the manner of the suggestion it receives.

I have as an experiment, in opening goods and marking them, selected a certain piece of goods that I knew to be of greater price than value. I would say to my salespeople: "Here is an article that I bought at a bargain, and we will use it as a leader; mark it at such a price;" (at the same time I knew the profit was good.) This piece would invariably sell first. I have repeated the test on

goods of better value than the cost, or that were bought at a bargain, with the suggestion: "Now here is a piece of goods that cost too much; we, however, must make an effort to sell it first." I would then mark the goods at an extremely low figure, and always found the sale of it dragging. I have even divided a piece of goods in halves, or in other words, cut it in two; marked one higher and one lower than the regular selling price, with the suggestion that "the highest-priced piece was a rare bargain, and the lower-priced was rather high for the quality, but maybe we can sell it to persons that are not able to buy a good article." In every case the higher-priced goods went first, although it was identically the same as the low-priced, both in fabric and color. And in one case, a salesman sold off of the high-priced piece to the wife of one of the partners, when both halves lay before her, and was carefully scrutinized before buying. I may add this lady was brought up in this same line of trade, and always made her own selections, and used her own judgment (as she said), regardless of what the salesman said. Although she was what we call a strong-minded woman, and a good business woman, the reader can readily see whether the judgment she used was all her own, or was diluted with the judgment of the salesman, who spoke and acted upon what had been suggested to him, and was believed by him. So much for the reasoning mind.

Politicians unconsciously use the same thing.

A solid principle will be laid down as a start, which is usually an assumption. Then they will build, enlarge, and dilate with highly painted pictures that is best suited to the business or calling of their hearers, who are carried away by the picture of the disaster that would follow in such a case, never even thinking that it was founded upon a supposition that would or perhaps could not occur; and they have succeeded in placing a false suggestion, that will serve their purpose as well as if it were an assured fact. For example, we will give one in line with those used by all parties:

“What if the President, under his Imperialistic policy, should follow up our difficulties in China by declaring war, and dismembering the empire. With all nations against us, our armies scattered all over the world, our coasts undefended, we would fall an easy prey to the powers on this and other continents, and with our foreign element among us to run riot, burn and pillage, our brave men would be slaughtered abroad, our cherished institutions, the result of over one hundred years of honest toil, would be destroyed; our homes made desolate, or occupied by another; our cherished emblem—the stars and stripes—be torn from the pinnacle it has been placed by the blood of the bravest men of our land. I say, gentlemen, who of you care to, yea! who dare to cast his ballot on tomorrow for the party that this man represents?”

While those dire forebodings would likely be the result of such action, and are thus truly



pictured, there is not a single citizen of this land who would give the first statement or supposition any consideration if made alone; and yet such statements are made and cartooned by all political parties.

We begin with a suggestion or a supposition to attract the mind, and when we get undivided attention (or, as hypnotists say, *en rapport*), they are hypnotized, and swallow the rest; and if the mind is not relaxed, they act upon it, and justify themselves in their action, from the fact that it was a public utterance and dare not be made by a responsible party; when the fact was there had been no charges made, but only supposing he should.

Always keep your nerves and those of your help in harmony. Never allow them to become tense nor weak. If by your unnatural condition you question your ability, your customer reads it; if you fear what you offer a customer is not of good value, you show it; if you fear the big advertisement your competitor has out, you show it; if the proprietor has caused you to feel that he questions your ability to sell goods, or that you can't get prices, or that you sell the easy-selling goods and leave the hard sellers on the shelf, you show it in your expression; if he said you were not pleasant with your customers, try as you may to be pleasant and you fail to impress. But if he has left the impression that you were doing to suit him, that you pleased your customers, that your actions were in every way satisfactory: your customer uncon-

sciously reads it at sight, and you not only have good sales, but pleasant customers. Take what we call an old, hard, long-winded customer, that everybody tries to be very busy when she comes in the house. Meet her when you are crowned with a successful trade, and you will find her pleasant and a fair customer; when in your bad mood she sees the wrong picture on your face, and is after all only one of us that is easily contracted. Instantly her feelings (which are always sticking out) are reversed, and you have made her a troublesome customer. When her involuntary muscles are contracted, she has no regard for your time, and no inclination to spend anything with you but her time.

The same rule works in the school room, the factory, and every where we look; whether you are working for wages, superintending others, or assisting as a partner; whether you are doing for others or teaching a child for his own benefit; whether giving or receiving. "A kind answer turneth away wrath;" "evil communications corrupt good manners" *in yourself*.

A lady whom I had cured of afflictions of years standing, by magnetic healing, some time ago wrote me: "Dear doctor, having such unbounded faith in your abilities, I write you to say my business has been so bad, and everything going against me, that I wish you to send me absent treatment for business success. I see Helen Willman and others give it, and I am sure you can do what others can." She stated that the hours 7 o'clock A. M. and 9 o'clock

P. M. would be the most convenient for her. I sent the treatment as I would have done for disease, in accordance with the facts governing us as herein laid down. This week she was in our city and called to say that from the very first day her business had been satisfactory; that had I arranged with her patrons to do as she wished, it would not have been better; and further remarked, "It marks a happy era in my life." Instead of business being better for her, she was better for business.

"Yes," you will say "but this man has advertised the advantage he has by buying in such large quantities and paying cash, and he advertises very largely; according to your own theory people will believe that." Well, many will go there and the advertisement has its effect; but some will undoubtedly come to you if you give fair treatment, and when they do, do not drive them away by allowing the sign on your face to read: "Yes, that big advertisement of my competitor is true;" or in your greetings show that you are feeling weak, or say, "Well, business is very dull; that big clearing sale is catching all the cash trade." People are sure to take the suggestion that if everybody goes there who have the money, there is some reason for it, and they meander round to your competitor, on your own suggestion. I have heard merchants, who had regular customers that paid their bills every month (a very good class of trade, if they actually pay), say to a customer: "Those clearing sales or auction sales hurt business badly; many of

our credit customers go around there and spend their cash and expect us to wait on them thirty days." Here you leave two bad suggestions: One, that if so many do that, there is some reason for their doing so; the other, that you think you have bought the right to make them trade with you by crediting them; and both militate against your business.

Take the reading of the 37th Psalm, "Fret not thyself about evil doers, nor him who bringeth evil devices to pass," etc., and finally, fret not thyself in any wise. Here you have an infallible rule, a God-given rule; use it, and if you do it patiently, just so sure you will have the increase.

You can not have those thoughts on your mind without their showing on your expression; you can not have a good opinion of your wares if you allow the other man's suggestion to effect you: you can not make a good impression on your customer of your honesty, your ability to supply his wants, as well as others can; or that your wares are the best values, unless you believe it yourself; and as the hypnotist says, you must take the suggestion yourself if you would have others take it. Like the good comedian, you must feel what you are acting to make it real.

#### A GOOD AND CHEAP RHEUMATIC CURE.

Many years ago, in the early settlement of Miller county, Missouri, there lived an old man named Manning. He had been for years a cripple

from rheumatism, and could do no work only as he could hobble around on his crutches. The old man was energetic and busied himself whenever it was possible. One day he had gone quite a distance to where his cattle were grazing in the woods, and carried a little salt in a sack swung over his shoulder. After salting the cattle, he sat down on a log to rest. His attention was attracted to an unusual noise, and looking behind him he saw a large bear coming down the hill towards him. The bear had probably been driven in his direction without a knowledge of his presence. Be that as it may. The old man, without even thinking of his crutches, had business in the direction of home, whither he rapidly wended his way. He reached home in a very tired and exhausted condition, but his rheumatism had disappeared entirely and nevermore troubled him, though he lived many years after. A rheumatic sufferer will say, "Yes, but he was scared; he had an incentive; and I have not. I can not stand the pain it would occasion, nor make up my mind to punish myself that way." There is the trouble with the reasoning mind. We do not always reason as well as we know. Mr. Manning had reasoning faculties, and if he had taken time to have used them, he could have said: "Perhaps the bear won't see me; or the bear may not know that I am here; or it is no use to try to outrun the bear in my condition;" or he could have reasoned as you are now reasoning about your disease: "I will just sit still and allow the bear to eat

me rather than punish myself by moving, when I have been unable for years to get about only in my slow way." Do you suppose the running either hurt him or cured him? No! His mind was on his danger, and as President Cleveland remarked, "it was the condition that confronted him." His mind was away from his pain, the muscles relaxed, (and as Dickens' Chuzzlewit would say, "naturally enough") and by reflex action the muscles responded to the initiative and carried the old man home. Anyone who could allow himself to believe there would be no pain, and thereby relax his contracted muscles, would then have a knowledge of it. But we can not do it long enough to try. One thing we can do, we can take one step without killing us, and the next will be much easier, and so on until we have knowledge of the truth and by fair exercise, a few days will eradicate all pain. But to sit and hold every muscle tight, we cause the involuntary muscles to draw up and our condition grows hourly worse; the pent up circulation causes swelling and pain; the blood becomes impure from its stagnation, and the whole system is wrong, as the vehicle that bears the nourishment through the system is impure, and we cry "uric acid in the blood."

#### THE BRAIN.

Steele in his physiology says we have two brains; also that the cerebrum or upper brain is the center of intelligence; that in man the cerebrum is larger

proportionately than in animals; that the more intelligent the animal, the larger the cerebrum. This, we think, fully accounts for the reasoning faculties or conscious mind. He also says the cerebellum or lower brain is the center for the control of the involuntary forces. H. Charlton Bastian, in his works on Paralysis from Brain Disease, says: "The exact nature of the functions of the cerebellum, is one of those problems concerning which there is no unanimity of opinion among physiologists; but we can safely say it has no independent function either in the province of mind or motility." In other words, he means it is the seat of the subjective mind, and was not independent, as the objective mind can control it in impressions of mind and in our movements.

Had he known hypnotism, he could have seen this same mind located in the cerebellum, use the five senses, and motary muscles as well, and without an error, if the operator does not pervert them. Bastian further says: "That there is an habitual community of action between the spinal cord and cerebellum is doubted by none." We all know that down the spinal cord is located the nerve centres or plexus that all the functions of the body are subservient to. From all this, which is eminent and admitted medical authority, we must admit that the subjective mind is the *creative* faculty, and furnishes, builds, and destroys the temple. If left to itself, will build aright; under the influence of the reasoning mind, may be made to build wrongly



or tear down. Bastian further says: "The action of the cerebrum seems to be primary while that of the cerebellum is secondary or subordinate." Here again hypnosis gives a solution. In the waking state the reasoning mind (cerebrum) is primary and subordinates the subjective mind; but in hypnosis or in natural sleep, the subjective mind (cerebellum) acts without let or hindrance. We build and rest best when asleep, both natural and hypnotic, and the sounder the sleep the better we rest (which is our way of speaking of building up). Steele's physiology says: "Pain, strictly speaking, is not in any organ, but in the *mind*, since only that can feel." All physicians admit Steele is authority, and our public schools have adopted it as a proper study for our children. But when a magnetic healer refers to these things, doctors scoff at the idea, and tell you we are insinuating your mind is weak. When a nerve sends or brings news to the brain of an injury, the brain refers the pain to the end of the nerve. If the ulner nerve (or funny bone) be struck, the pain is in the third and fourth fingers. Long after a limb has been amputated, pain will still be felt in it, as if it still formed part of the body. In the last named instance there can be no pain in the limb, as it has long since mingled with the dust or been burned; and if the condition of the limb was such that it felt the pain, you still admit more mind force than we, as the limb may be miles from the person who thinks he feels pain in the limb which is no longer a part

of his person. Steele says the injury to the stump is referred to the point where the nerve formerly led. In this we must take issue with the gentleman. In most cases there has been no injury to the stump; and where a man feels something between the toes of a foot that has been amputated five years, as I have been told by men they had, then no such feeling could be imparted to the stump, only by the mind; for if such was the case that the mind could make such a woeful mistake, then a grain of corn in the shoe might be mistaken for a cocklebur above the knee, or a pin thrust above the knee might be suspected as a tack in the shoe. Often I have known men who had lost a leg to feel something between the toes of that foot, and in case of an arm, between the fingers. I know a man who has worn a wooden leg ten years, who tells me when the remaining foot becomes cold, both are cold, and must be warmed, which is positive evidence that it is all in the mind. A few days since I was treating a gentleman who had, had two fingers amputated on the right hand. He suddenly raised his left hand and attempted to scratch one of the fingers which were gone. He said: "Well, I thought my forefinger was itching near the nail, and I have had no finger there for three years." I am informed by a man living on Broadway, in Hannibal, Missouri, whose foot has been amputated five years, that for a long time he had pain, seemingly in the missing foot, that at times gave him great misery. It was suggested to him

by someone that the foot had been buried in a wrong position. The foot was taken up and buried in a different position, he being informed of the fact, and has never been troubled in that foot again. This condition may have been the result of his condition when the operation was performed. Under chloroform the sensibilities were deadened and the mind received no impression of what had been done, but retained the impression of pain the injured foot had been causing. When the suggestion of the foot not being properly placed in burial was given him, and accepted by the mind, and he had the assurance of its being placed in the proper position and reinterred, it was satisfied with the remedy, and the impression of pain was removed or replaced by the better one, of ease. Steele says: "Here lies the control exercised by the brain over all the *vital* organs; every organ responds to the changing *moods*;" and he cites many instances, some of which we will relate. He says the man who is given to violent outbursts of anger, is sure to experience a rapid change of the physical organs, in case he does not die in a fit of anger. Death under such circumstances is of frequent occurrence, and cites Sylla, Valentina, Nerva, Isabea, of Bavaria, as all dying in consequence of an excess of passion, and adds: "The medical annals of our own time recount many instances of fatal effects, following the violent brain disturbances, caused by anger." He says: "The symptoms are usually pulmonary or cerebral congestion. As a rule the passions of

hate and anger deteriorate the constitution by slow but sure degrees." How then, do we explain the morbid phenomenon which have their origin in misplaced affection and disappointed ambition, in hatred, or in anger, which culminates in serious chronic maladies, or in death and suicides? They all start from an impairment of the cerebro spinal centres. The continual excitation of these by ever present emotions determines a paralysis of the central nerve substance, and thus effects its connections with the nerves, extending out to the various organs. These organs then, from a lack of support, degenerate by degrees, and soon all the great functions of the body are compromised; the heart and lungs cease to act with their normal rythm; the circulation grows languid and irregular, appetite disappears, the general disturbance of nutrition and secretion is attended with a fall of bodily temperature, and anemia; the mind soon becomes impaired, and the person soon dies, or makes way with his life.

How easy it is to understand how this mind is responsible for our ills, and the building up of our bodies, when we look into our past experience for the effect certain conditions of mind produced in us; and when we take the experience of the men who lay the foundation for the practice of medicine, surgery, and rules of health; and who formulate the experiences of all their investigations and research, for two thousand years, into a manual for the instruction of our children, that

they may profit by our experience and avoid our errors; and there find such an abundance of undisputed evidence of the positive control of the body by the mind; and that the mind alone can resolve any nourishment into material for the building of our minds and bodies, and that the mind can deny and prevent any and all organs from even taking this food when we have placed it in the stomach, and even make this same nourishment a burden to the organs: then we should as rational beings turn our attention to keeping the mind in proper condition, and allow the germ, the bacilli, and other epidemics and contagions to care for themselves; which would save the trouble of vast amounts of time and expense in securing lymphs, and various antidotes; and would save the lives of those we kill in experimenting to discover the remedy; and further, without mentioning the millions of dollars we annually spend for remedies, we would enjoy this one great blessing: every person would have the preventative and the cure with him at home, in city and country, in any part of this wide world, by day or night it is at hand and his for the using, without danger of careless prescriptionist or wrong label; it matters not about the diagnosing of the disease, for it is for *the healing of all nations*.

There is no wonder that Steele is able to show the collapse. A nerve continually contracted must give way. Even timbers, wires, ropes, and all inanimate things, give way under excessive and continuous strain.

A system of contraction and relaxation at regular intervals preserves health; regular rest of mind and body, is conducive of health; we labor by contraction of any muscle, even the heart; we rest (or build up) by relaxation in any muscle; a fully relaxed condition of mind and body gives perfect rest, or allows nature to make full repairs; and is followed by health and happiness: while continuous fear, worry, hatred, anger, and evil forebodings, tears down the structure and entails misery, pain, and death.

Ferdinand Papon, another recognized authority, says the digestion is completely subjected to the influence of the moral and *intellectual* state. Where the brain is worried, the appetite is almost gone. There is nowhere perfect health, or perfect rest, save when the passions are well regulated, harmonized and equipoised. Moral temperance is as essential and as indispensable to health or happiness as is physical temperance. If you desire your circulation pure, your respiration good, your digestion regular, your appetite good, your sleep sound with perfect rest; in fact, if you would be happy with long life, avoid all emotions that are over-strong, all pleasures that are too intense, and meet the inevitable of life with a resigned soul. Always have some pleasant occupation for the mind. Diversion is more exhilarating, if not too intense, as by changing we avoid fixing habits or wearing a groove, that we find hard to get out of. Someone has said, "An idle brain is the devil's

workshop." It would not have detracted from the truth, and would have been more conclusive if he had said: "The mind that looks back and broods over the past, or looks forward in search of probable trouble, is the devil himself." If God that destroyed Sodom had petrified Mrs. Lot, without giving the warning that he did give, not to look back upon the wickedness, that had "vexed that righteous man's soul from day to day," until he by its contact had become accustomed or hardened, we should still have commended the act. It is in keeping with our laws, punishment of evil doers, and for the prevention of crime.

The savior said: "Whosoever putteth his hand to the plow and turneth back is unfit for the kingdom."

#### KEEP OUT OF THE PAST.

Keep out of the past: for its highways  
Are damp with malarial gloom;  
Its gardens are sear and its forests are drear,  
And everywhere moulders a tomb;  
Who seeks to regain its lost pleasures,  
Finds only a rose turned to dust;  
And its storehouse of wonderful treasures  
Are covered and coated with rust.

Keep out of the past: it is haunted,  
He who in its avenues grope  
Shall find there the ghost of a joy prized the most,  
And a skeleton throng of dead hopes.  
In place of its beautiful rivers  
Are pools that are stagnant with slime;  
And the graves gleaming white with a phosphorous  
light  
Hide dreams that were slain in their prime.



Keep out of the past: it is lonely  
And barren and bleak to the view;  
Its fires have grown cold, and its stories are old—  
Turn, turn to the present—the new:  
Today leads you up to the hilltops  
That are kissed by the radiant sun;  
Today shows no tomb, life's hopes are in bloom,  
And today holds a prize to be won.

—*Ella Wheeler Wilcox.*

### SUGGESTION.

A suggestion, as used in suggestive therapeutics, magnetic healing, mental science, and hypnotism, means the act of impressing the subconscious mind with an idea. A plain statement of a fact is not always accepted. The reasoning mind often rejects it from the fact of its having been used to accomplishing a thing by an entirely different way, and cannot see how the thing you suggest could accomplish it. For example: A man has been used to taking calomel or potophollin pills for physics. You tell him the bread pill (that the doctor gives in suggestive therapeutics) will have the same effect, and he can not believe it. His mind reasons thus: "I know the medicine will act surely and vigorously, as I have tried it repeatedly; I also know that bread does not, as I use it daily as food, and if the small pill would have the effect you say it will, then the amount I eat every meal would kill me." Theoretically speaking, this is conclusive evidence. But he has not considered the cause of action, but accepted the results as positive evidence of the

power of the drug. In many instances this is correct, as we have shown that the poison, or the intoxicating effect of a thing, is abortive in its effects; that is, it weakens and compels the relaxation, and the natural effects follow. If this same mind had been shown the effect of our subjective mind in the control of the physical body, and have seen the results from the mind's accepting a thing, it would then have been willing to allow the suggestion to have passed inspection, and would be acted upon by the mind that always supervises the body.

A suggestion may be placed in many ways; in fact in any way you may be able to impress the mind. If an assertion is made in a forceful manner, most minds will accept it; if made by the adroit use of language, many will accept; if you will suggest a thing in strict confidence (*sub rosa*) the skeptical will act upon it quicker than any other class. I define the skeptic, or man who just refuses to believe anything until everyone else has adopted it, as a man who has no opinion of his own and is not willing to believe a thing worth proving until the majority of others have adopted it. This class, it will readily be seen, would effectually prohibit the advancement of science, art, temperance, religion, and civilization.

The saying, "I am a Missourian, you must show me." is boasted of by persons who are incredulous to everybody's statements but their own; shows a weak mind governed by a strong prejudice. To

return to the subject: Someone is making a statement. You wink significantly to another, and you have placed a suggestion that the man is lying, or is soft for even believing what he is telling. Now, had you, after the statement was made, given your reasons for not believing it, probably the statement would have been the more forceful, and have been believed; but the insinuating wink, or doubtful shake of the head, will catch the very class of persons that *think* they have an opinion of their own. Such people are perhaps honest, but they are mistaking their ignorance of a thing for their opinion, and while that class of people amount to nothing to the world but a *filling in*, they nevertheless by their contrary suggestion cause much trouble and pain. The suggestion that a medicine, mineral water, or anything will cure, wears off as it becomes common to us; hence, we are always changing the remedies, and their names, as well as the manner of expressing the kind of disease. I distinctly recollect when we had liver complaint, kidney complaint, and so forth; now it is kidney disease, liver disease, or still later: kidney trouble. We must admit the kidney *complaint* was the proper term, as the complaint was the chief source, while the latest (kidney *trouble*) is also very significant.

We may also get a good suggestion that a remedy will cure us, from the fact that it has cured another of a similar complaint. We accept a suggestion that we can be cured by one who can tell us the manner in which our disease acts, when we feel

certain pains worst, where the pain is felt, and even by describing the feeling or kind of pain we feel. We might give a volume of ways to place a suggestion and the different means required by different dispositions; but anyone who will consider what he wishes to impress, and remember there is no such thing as convincing a person against his will, can readily discern a way to get behind a contrary suggestion, which is to be accomplished by a statement in a manner that admits of the other using it as his own idea and not as something that was forced upon him.

It is like the monte man or card shark; he always allows you to draw your own card, which assures you a chance to win(?), but he always has the cards he wants you to select where you must take them. No matter how the suggestion is placed, or how slight the suggestion is, it is the turning point, and if followed carefully may be caused to cure or remedy any defect, where the organs have not been removed. When a person thinks his disease incurable, and accepts the cure of a similar one, or believes one has been cured; he has then, to say the least of it, stopped going down, and is easily started in the other direction. We have never been able to see why a relative or friend should say to the afflicted: "Why, you look so bad;" "you are getting so poor;" "yes, you look better, and I believe you are better; but that is just the way Mrs. Jones done, and she died. *Poor thing!* after the doctors had done all they could for her;"

“yes, I know you are better, if it will only last; I hope it will; it would be so nice for you to get well.”

Such remarks, and a variety of deathbed expressions, are what the afflicted are compelled to listen to, and side remarks, whisperings, and sorrowful expressions, every hour in the day. Every one knows that such talk causes the patient unpleasant feelings and thoughts; if they do not know the bad effects on their system; then why, as a sane person, wishing to cheer your friend or loved one, do you suggest scenes of death and suffering, when you have called to give her words of cheer. “What father, if he is asked for bread by his son, will give him a stone?”

We will see what physicians and physiologists say regarding this. Steele says, regarding the care of the sick: “The room should be free from noise and *excitement* of any kind.” Here excitement of any kind would include any of the remarks I have related. Continuing, he says: “There should be no bustle of any kind; no slamming or creaking of doors; no *mysterious whisperings*; whatever is said in the room, should be said in an *ordinary* tone of voice.” The unnatural voice is not tuned to suit the weak condition of the patient, as that alone will suggest to him, “I am very bad, they are so very careful,” and his nerves give way to suit the condition of the emotion. Continuing, he says; “The food should be prepared in a *plain* but inviting manner, without *tempting* the appetite.” Here

again, we see the appetite (Nature) is to be left to act rationally; the food is to be *inviting*, not *tempting* the appetite.

The reader will note in the foregoing that we must leave everything to the power within to cure, strengthen, and build; have the food inviting; do not allow the rest of the patient to be disturbed (for rest is building) by unnatural noises, by unnatural voices, and even add, "do not allow the patient to be disturbed by offensive smells about the room." (We wonder what effect the offensive medicine would have that the patient is required to swallow.) In other words, encourage the patient in acting natural, as that is the only condition where we have full relaxation, which alone can allow the organs full capacity in their work of replenishing the system. There is absolutely nothing in existence to us only in or through the mind, and without the mind's knowledge nothing real exists to us.

The mind tells us what is agreeable or distasteful to us. It tells us we have pain; it tells us when we are hungry, weak, tired, sick, sleepy, angry, afraid, or ashamed. It moves every limb, every muscles, and organ. The mind is influenced, operated and swerved by the five senses. The taste causes us to think or believe a thing; the smell, the hearing, the sight, the feeling, all assist us in preparing our thoughts (making up our minds). How very guarded, then, we should be, in health, to remain so while we have the stock on hand; and how very careful we *must* be in sickness, where we have

everything to gain; not to allow suggestions made that would destroy or impede the building of those bodies. We, however, can do more: we can assist by acting natural in the presence of the sick; by telling of those that are well or better, by looking bright and hopeful; by saying, "you must come and see me as soon as you get well," instead of saying, "I hope you will get well enough to come and see me some time." In other words, if you have desires for the sufferer, let those desires inspire you in your every word, action, and expression. For if you are dominated by fear, be assured it will be plainly written in all of those; and try as you may to disguise it, it is still there, and is read by the despondent much quicker than another, as he is only living on impressions of others, and has nothing bright before him. Our best authority says "the nurse should act *naturally*, not tire the patient with *anxious movements*, restlessness, and officious care. Trained nurses are the best, and those of natural dispositions to one having excessive *anxiety*." It will be noticed they are to act natural, not after someone's instruction, or a formulated style. Why? Because natural action is performed with ease, while unnatural or assumed is performed, like Sunday religion or company manners, always in an awkward or bungling manner. If children, or adults, have one kind of manners at home and one kind abroad, unless they are in company most of the time, their manners are strained or unnatural. If you use your religion on Sunday only, it is very



awkward and not very impressive on Sunday. In fact, the every-day Christian is like Josh Billings' square man: "No matter when or what side you come up to him on, he looks the same." Hence, we see the result of natural action in the sick room. If unnatural, the patient sees that is on account of his bad condition, and fear enters his mind. Whispering in the sick room, even if not concerning the patient, is taken as something regarding his case, that he should not know, and that dread fear contracts the system. How many deaths have resulted from the whispering of the nurse, the low tone of the physician in giving directions, or the solemn expression that spreads over the face when taking the temperature or examining the heart, will never be known.

Always remember that the continued or oft repeated dropping of water wears a stone. The oftener the bad suggestion is repeated, or the more bad suggestions are given, the deeper and more lasting is the evil: whether it is you are losing the eyesight, your hearing is impaired, your memory is at fault, or regarding some physical disability, the fear of this condition contracts the part of the system referred to and prevents the free action of nature; also, that a very intense impression is attended with rapid and serious results, if the suggestion is for bad. The constant impression of evil or bad results keeps us constantly contracted, and we are not building, but the actual wear is gradually going on. Hence Steele says truly; it is slowly

but surely producing death. The good impressions allow nature to make constant repairs, and that is not all—there is another law of nature: the oftener we use our natural gifts the better they become; by using our judgment, our memory, our faith, our ingenuity, and every faculty, both mental and physical, they grow stronger and serve us better. As Steele's physiology has been adopted by many states into the public schools, we feel that its teachings are admitted, and shall quote from it freely, that we may offer the reader an abundance of substantial and admitted facts, to show the theory of contraction we claim, produces the various conditions, and that unconsciously we have acted upon it in every department of life; that the disease is not only brought on but cured by these forces. Too great or too long protracted contraction, or too great and too long relaxation, produces death. By contraction of long standing we produce disease; by long continued relaxation we cause a waste of the entire system. Alternate contraction and relaxation at regular intervals fills nature's requirements.

Steele, on page 142, says: "The sick one needs *peace* of mind, quiet rest; these can be afforded *only* by quiet nursing. Medicine *may* be needed *at times* to *assist nature* in the recovery. Usually, however, proper rest, cleanliness, plain nourishment, and *relief of mind* are the chief agents in recovery." We have quoted the exact language and leave the inference to the reader, whether the teachings of

this adopted work are favorable to medicine or the mind. Steele says those who act as nurses, should be careful to rest themselves at *regular intervals*, to eat *regularly*, and avoid all *excessive anxiety of mind*, in order to prevent taking the disease themselves. Here he recognizes the rule of regular contraction and relaxation. Note his language, "*eat and rest at regular intervals.*" The labor of nursing and caring for the sick is contraction; rest is relaxation. When we eat the stomach is put to work and needs rest or relaxation; hence the need of eating regularly. Again, *avoid all excessive anxiety of mind*. Anxiety, as all unnatural thoughts do, causes contraction, and thus by excessive contraction nature is impeded, wear goes on, and the body is soon a fit prey for the bacilli, the microbe, the poisons, and miasma, that devour only decaying flesh. Tranquility of mind and body, therefore, not only renders us free from the ravages, but by strengthening the parts after they have found a lodgement, they are driven out, as they can not subsist upon living, growing flesh. Good, healthy flesh or organism is never a prey to disease of any kind; but weak, lifeless or dead flesh is always a prey to every kind of disease, or a better name would be: the elements of disintegration, or nature's scavengers; which is one species of nature's laboratory; for changing, separating, and rendering everything that has passed its usefulness, into a condition for other buildings. How wonderful these involuntary forces, and how often we use

them, though unconsciously, as it were. And yet we have been content for thousands of years to refer to them as habit, nature, and the involuntary forces; and never attempted to use them, scientifically, nor considered them as a factor in producing disease or health.

### COMMON SENSE.

The phrase common sense as we use it does not imply poor sense, but a sense that is common to all; or what we might call mother wit, or inherent sense. Neither does it imply that there is a better sense, although we frequently hear the expression "he had no better sense." That there is a sense common to all, no one doubts; however, many have so covered it up, by being educated in other ways, that we have no access to it. If we have been educated intellectually in the right direction, or on a correct foundation, then we have only prepared our common sense into convenient doses, or placed it in proper quantities and convenient places for our use when an occasion requires it. While if we have crammed our brain with useless matter, or with wrong ideas, or disastrous theories, then we may be said to have acquired uncommon sense, nonsense, or no sense at all. Then the idea of following a theory that our every nature tells us is wrong, with the hope of building something good from it, is erroneous. The object of this book is, first to show that we are working to cure this body of its ills, and daily using means for this purpose, that

our common sense tells us, if we would act as well as we know, are in direct opposition to the power that builds us; and secondly, to attempt to discover to the reader the best means adopted to nature's requirements, as far as we have been able at present writing to prove them, with the hope that this may start a foundation that will attract the intelligent investigator, and in due time a perfect structure may be erected thereon that will prove a blessing to mankind. If we, as we are shown in all the healing arts, are to rely on nature for a cure, or if we only assist nature, why do we continually and habitually interrupt nature in her efforts to rebuild? and why do we fill those bodies with medicine, dopes, and electricity, none of which can be found in the construction of our bodies, while all will destroy both life and body; yes, even mind, if given in sufficient quantities, or even in any quantity if given persistently. If disease is the road to death, then health is the road to life. There is scarcely a medicine, except opiates, that has a specific action, but will give pain or uneasiness in its action. Uneasy means not easy, or dis-ease. When we give a man a start towards life, why do we first start him towards death? as Paul asked, "Must we do evil that good may appear."

If all medicines were pleasant, all treatments soothing, there would be some excuse for using them. But when medicines gripe, nauseate, weaken, and deplete the system, they annoy the mind, weaken the organs, burn the sensory nerves, and

cause contraction of the muscles, as everything unpleasant and offensive does, which we have shown by the best medical authority, physiology, and the experience of every adult who reads this book, to be detrimental to health, life, and happiness. You have heard doctors say, "I dislike to make you so sick, but you will have to get worse before you are better." The Universal Dictionary of the English language says: "Allopathy: anything which befalls one; hence, a passive condition; passively to receive an impression. A system of medicine (that ordinarily practiced), the object of which is to produce in the bodily frame another condition of things than that in or from which the disease has originated. If this can be done, the disease, it is inferred, will cease." Allopathy is opposed to homeopathy, which aims at curing disease by producing in antagonism to them, symptoms similar to those which they produce; the homeopathic doctrine being that "like is cured by like." The Acme Cyclopedia defines allopathy as "the art of curing diseases by producing symptoms different from those of the primary disease."

The reader will notice the patient becomes passive to receive an impression. This is hypnotism, magnetic healing, Christian science, or divine healing. All must have the patient passive (which means not active of themselves, or non-resisting); then the patient is ready to accept other conditions. Notice, the object is to produce in the bodily frame a condition different from the one which the disease

originated from. If this can be done, the disease, it is *inferred*, will *cease*. Also, it is intended to produce symptoms different to those of the *primary disease*, which infers that the medicine produces a secondary disease, which it is inferred will cease; and it surely will if the patient has the impression (suggestion) right.

It all reminds one of the story of the old doctor, who, after examining the boy, told the father he could not determine what ailed his son. "Well," said the father, "you can do nothing for him?" "Oh yes," said the doctor, "I can throw him into fits, and I am death on fits."

Everything soothing is relaxing, and brings ease; no matter whether it is kind words, sympathetic hands, warm lotions, or pleasant thoughts. When you have ease, you are allowing the involuntary forces to build you up. Always remember, when you think you should take something, the best thing to take is a rest, as it costs less, is less injurious, and if it is a perfect rest in *mind* and body, it will cure many ailments in a few days; all in time, if persistently applied.

Ely F. Brown, in his *Electric Physiology*, a standard work, on page 109, says: "The nerve force (involuntary force) may perform their action of sending out motor impulses (movements) without the conscious action of the mind. If the irritation is extreme, the nerve centers act before the mind has had time to consider and direct the movement. In case where you touch the hot object, you



take the hand away instantly before the mind has had time to act. If you are stuck with a pin, you flinch instantly; if you are about to fall, you catch your balance. This action of the *nervous system*, in which the mind does not *seem* to act, is called *reflex action*. If the spinal cord is cut, so as to destroy all connection with the brain, the nerves which are connected with the gray matter of the cord will still perform reflex action. If the part of the body that is supplied by these nerves be pinched or burned, the part thus injured will be thrown into violent motion. In this case the mind can not receive any feeling from the injured part, and is wholly unconscious that the motion is produced. This is positive proof that the centres may give impulses that cause motion, without the action of the brain or mind. Such action is purely reflex."

It will be noticed in all the evidence he adduces, that consciousness, or the reasoning mind, was not known in any of the transactions; but the gray matter of the spinal column, which is really an extension of the cerebellum, and is the *main line* to the four principal stations that distribute the lines throughout the entire system.

In reciting the uses of reflex action, Brown says: "They are of the most important character. It relieves the mind; during sleep *it continues the vital process*; during the waking hours it performs the usual acts of standing, walking and working; it *conducts the operations* of the *sympathetic system*; it

enables the *mind* to perform its usual acts with ease. Reflex action not only directs the process of the body, but largely invades the realms of the *intellectual and mental* action. The whole matter of habit, whether of body or of mind, is a manifestation of *reflex action*; as the nervous system acts once under certain conditions, so it is disposed to act again under similar conditions. By repetition the action follows without thought. The more we practice a thing, whether of mind or body, the firmer the habit becomes. When we see that all the organs of the body are dependent upon the nerves for energy and control, also the conscious mind depends upon the condition of the nervous system, all of which are admitted on every hand, how careful we should be of the conditions surrounding and operating upon our nerves, implanting habits, which dominate us and grow stronger and worse by each successive action until they compromise every function of the body. To avoid this it is necessary to diversify our lives; change of food, raiment, manner of walking, talking, resting, business, and recreation. The word RE-CREA-TION is very significant. By it we usually refer to rest from business or a change of surroundings, but the word signifies to create anew. Hence, when we resort to new scenery, new sports, new duties and pleasures, we have changed our habits, or rather started on new habits, and nature is again herself and is building us up."

I once in treating a lady that was very intense,

and a bundle of habits, told her she should change every habit that she had. She said she had but one habit, and that was going to church twice every Sunday. "Well," said I, "you should either go three times or only once." Diversion of mind is rest; because one thought, one scene, or one continuous attention holds the muscles in constant strain, and no relaxation or rest is given—all wear and no repair. We have searched physiology, medical works, and instructions for healthy exercise that were not written as advertisements, and we find that each and every one, after speaking of the muscular exercise, gives the change of scenery or diversion as the principle benefit to be derived. We find: Walking, after a brief remark regarding the muscular action: "here the *varied scenery* has an exhilarating effect upon the *nervous system*." Bicycling, after the muscular action is barely alluded to: "here the *rapid change of scenery* is of the *greatest importance*; by it the *mind* is *refreshed*, *relieving the bodily strain*." Horseback riding "is excellent; the *varied scenery* gives a *healthy tone* to the *entire system*." Farm labor or outdoor work is recommended for health; it says the *great variety of muscular and mind work* is *very conducive to health of mind and body*. Rowing: "it *brings into play all the muscles*, but is apt to be overdone." It will be seen that though rowing brings into play all muscles, it is liable to be overdone. There is a lack of change of scenery and a constant work, which rapidly depletes the energies.

Physiology says: "Where outdoor exercise can not be had, indoor exercise is just as efficient; and even the invalid confined to his bed may, by *his mind*, *imagine* himself exercising in many ways, and feel all the benefits of muscular exercise." Who, then, with this array of admitted facts, can doubt that the mind, is where the diversion is needed; and if the mind is in a pleasant state all the time, every person may be as healthy and happy as a lady I know in Nevada, Missouri. who has never walked and has no hands, but is a healthy, happy, Christian lady. During the active working of a muscle, the waste far exceeds the repair, the wornout material accumulates faster than it can be carried away by the excretory organs, and we feel fatigued. If muscular action be long continued, without diversion of mind, the muscles waste or are worn out the same as when not in use for a long time. In both cases the change of scene is lacking and as nature must have diversion, and our mind is nature (we refer to the subjective mind), then we must look to the mind for to retain health and to recover it as well.

Take a journey where there is but little change of scenery and we will soon tire (WEAR), even riding in a Pullman coach, at night or in inclement weather; then try the mountain scenery, where the view is changing every mile, the wonders of nature grand, and we spend an entire day without tiring, and are sorry when night shuts out the view. Even the old mountain coach—rough, crowded,

and slow—the scenery kept the body fresh and made the appetite good. Ride to town ten miles over the same road you have traveled for years and know everything on the route, and while you may have an easy surry and a good horse, you are worn out by the monotony.

A walk up a steep hill or Pike's Peak, enough to amount to a week's labor in muscular strength, has been accomplished by thousands of persons who could not perform a good half day's labor. There is no longer any doubt that an equal expansion and contraction is essential to bodily health, and that the mind can not be pure in a diseased tenement, that the mind is the director of all functions, that to have the functions of the body acting properly, we must have pleasant scenes before the mind, or rather look for the good in every thing, and pass the evil by.

All of the senses are in ready access to the system which produces the reflex action. We start with the smell of ammonia, start at a flash of lightning, also loud thunder, an offensive taste, and a hot iron; showing it has access to the five senses. Under hypnosis we produce this same action, regardless of the conscious mind. And we may even deceive the nerves into action by perverting the senses; or to be more explicit, by subjecting them to false notions. What then of the mind that is constantly fed by this conscious mind? on false theories, worry, dread, fear, malice, and all the products of this class, which produce decay and death?

Thank God the remedy is easy and costs nothing, and brings pleasure all along the route, and is the product of one thought, DESIRE, while the name of the bad is legion.

#### STIMULANTS.

Physiology teaches that all stimulants quicken the action of the muscles, the heart beats faster, and all muscles are stimulated or excited to action. Action of muscle is contraction. As the heart is the only muscle that alternately contracts and relaxes, it works half time and rests half, and can not be made to either contract or relax, one to a greater extent than another without causing death. Other muscles act differently. You can hold any other muscle in tension for a long time, and are only compelled to relax it by its weakened condition, or, as we call it, getting tired. No muscle can build or replenish while in a state of contraction. If it could, we should never get tired, but if we had the power to raise a certain weight, which we do by the contraction of a muscle or muscles, then we could hold it indefinitely. This gives an idea of the rapid wear our system is subjected to constantly. The holding of our arm at right angles to the body will necessitate sufficient contraction to prevent the muscles from taking nourishment, so that the slight labor of holding its own weight will in a few minutes so deplete its strength as to cause it to fall, for lack of strength. The stimulant only caused it to think it had strength to spare, and it went on

working as long as it could, and of course received no nourishment during labor. When the stimulant dies, or is expended, whether this stimulant was excitement, beer, wine, whiskey, or what we call medicine, the fact remains that the muscles are depleted, not from the amount we have lifted, ran, or done in any other way, but from holding them contracted, and they could not rebuild—all wear and no repair.

When we sit and work with our hands, our back usually gets tired first. We unconsciously hold the muscles of the back. Some, however, can stoop over for hours and not feel tired. They allow the form to support them as it was intended, and do not hold themselves by their muscles. We should never use any muscles in our labors that is not necessary to perform the labor. In walking we hold the back muscles, and those of the abdomen, and even our arms and legs take on contraction that is unnecessary. The eyes are injured by contracting the muscles to endeavor to see a thing more fully. Our thoughts are also the cause of great contraction even in matters of business. When we attempt to “concentrate our thoughts”—contract—and the longer the mind is on one subject, the greater the injury or tiredness the mind is. By holding the thought in one position a long time, the muscles that are thus holding it, from lack of nourishment, wear out and refuse to hold longer, and the result is our mind is “so bothered”—left without support—that we can not concentrate it



upon any one subject. This condition we call nervous. Why we so term it, I do not know, unless nervous means that all the nerves indiscriminately have full sway, instead of our mind using such nerves as will direct it as we wish. Returning to the stimulant: Physiology says: "After the stimulant comes a reaction of muscles, which ends in paralysis, irritation, and inflammation, which is determined by a depression of mind and body." We may see by this, which is admitted medical authority, that any stimulant causes us to use too much vitality, or in other words, causes us to overdraw on our reserve force; and under the action induced by the stimulant, the muscles thus in action are taking no nourishment, and cause weakness, pain, disease, and often death, under long continued strain or very intense. This intoxicant may be excitement, fear, or alcohol.

Now, if these be the effects of a stimulant that may be used in large quantities by anybody without producing death, what would be the effect of a nerve stimulant, a heart stimulant, and all the so-called medical stimulants, which are of so great and so dangerous a strength to require as a precaution against death, that one man must study two or more years to be capable to prescribe the dose, and another man must study as long to enable him to compound the stuff after the other has written just the quantity and the kind to be used? The last man must know better than the first, as the law holds the prescription clerk responsible for

injury, even where the doctor has prescribed too large a dose or too dangerous a medicine. The druggist is subject to the labels on the package, the various strengths of different manufactures, a mistake in his sight, or the bother of others while he is compounding. As is usual, the last man, or consumer, pays the duty. If we are shocked at the effects of alcoholic stimulants, and God knows they are bad enough, should we not turn our attention to the other evil and reform all? How about the safety of all this? Both of these men must have passed an examination before a man, or men, who have learned the same thing and in the same manner, and have a diploma from a school of the same class, setting forth the above facts. This must be signed by one having the same knowledge. Then we assume they have the right to injure or kill, and we have no recourse to the law; and even when we do, there can be no evidence offered but from men in the same business. How very considerate we have been? for the health and lives of the dear people. Yes, we have studied many years and expended much money to learn—what? Latin names and phrases, to keep people from knowing the cheap character of most of the medicines we use, and the dangerous and injurious character of the others; also changing the names of diseases and learning new names, that we may have a bad case or a wonderful cure as we choose. For instance: (cerebro-spinal meningitis) when the old doctors thought it only brain fever.

This, I am aware is not popular talk; but the tide of popular opinion is drifting us in this direction, and another decadé will see the surging waves of the people's sentiment bury those antiquated theories with the art of bleeding and the black cat skin theory.

The using a thing because it produces a certain thing or condition, is no argument of sound practice. The old negro doctor on the plantation said, when asked what he had done for the other ducky, who had a broken leg: "I give him a cupful of persimmon tea and a tablespoonful of glue." "Why did you give this?" asked the surgeon. "Well, sah," said the ducky, "the persimmon draws the parts together and the glue sticks them fast."

Very good theoretical practice, if the medicine could have reached the parts without injury to the remainder of the system. I have only this week been called in a case where the doctor had been giving strong estringents internally, for twenty-three days, to stop a hemorrhage of the uterus. It will be needless to say that the bowels and kidneys had not acted for more than a week, while the entire system was contracted and in pain, and the hemorrhage continued unabated, as not one hundredth part of the drug had reached the uterus; not enough to stop it if contraction was needed. Most of it had been absorbed by the other organs on its way. I relaxed the contracted system, gave the blood an opportunity to circulate naturally, and there was no longer any congestion in any part.

In two hours the hemorrhage had ceased, the woman was resting without pain, but very weak from loss of blood; and the fact the system could not take nourishment or repair while contracted. The very fact that all internal remedies affect most of the organs through which they pass, is evidence against their use.

The reason one person requires more of a certain physic than another, is that their constipation is in the lower bowels, and all the organs must be relaxed, or rather, all will take some of the laxative, and we must give enough to reach the last; when it is in the stomach, a less quantity does.

#### REMEDIES FOR ALL.

Good quiet rest, free from disturbance or disturbing influences, is nature's own remedy. But the mind must rest as well as the body. Our conscious mind is the destroying element, as it controls the subconscious mind in our waking state, and even when our sleep is not sound, its influence is felt. Where the patient is suffering pain, a brisk but light rubbing, in a manner that will not worry the patient, is always alleviating. In fevers, a brisk rubbing all over the body, limbs, and head, or still better, by pushing the flesh under the hand and rubbing rapidly without letting the hand slip, only to move to another place, will relieve fever by relaxing the tension, and this will equalize the temperature.

Always when it can be done, wring, flex or

knead the entire surface, giving particular attention to the chest, back, and back of the neck; in stomach troubles, a careful working of the bowels for fifteen minutes, even up to and under the lower edge of the ribs, also place the hands over the seat of pain (after making them hot by rubbing them together rapidly) for fifteen minutes. Headache, toothache, and many other pains, can be relieved in fifteen minutes, by the hot hands. A moisture will appear under the hand which indicates relaxation and reaction. When the perspiration appears on a patient, you are surely benefiting him.

In the foregoing instructions, and all other manipulations, the suggestion should be used where it will be understood by the patient. The kind and soothing influences of the warm hand is very good food for the mind, but the proper suggestion that will prepare the mind to accept the action as a remedy goes much farther than anything else. Whatever is accepted fully by the conscious mind, the subconscious mind will act upon. Sometimes the contraction impedes circulation, and causes pain; sometimes the contraction of a muscle is so great it causes pain where it attaches to the bone, and by muscular contraction we prevent the action of the bowels and cause pain. When this contraction is relieved, pain is gone, and if kept in this normal condition long enough the parts are renewed. In the mouth, throat, and stomach, the injury is soon repaired, as we have shown how those cells are built up very rapidly and last but a

short time, throughout the mucus membrane. We have treated ulcerated sore mouth at night and by morning all the large yellow ulcers had entirely disappeared. Cold feet are remedied by the rapid current of blood passing through them, and often one treatment is sufficient. Muscular or inflammatory rheumatism is perhaps the hardest to remove, as the bones are slowest in growing, and muscles also are very slow growth. The relaxation must be kept down until the new muscles appear, lest the reflex action cause the return of the trouble. There will always be a coldness from the contraction to the extremities, and heat from the contraction to the heart, except it be in the involuntary muscles attached to the hair follicles that are scattered all over the body; and they first make the surface chilly and flesh rough, followed by fever (chills and fever). Colds and la grippe are also from this cause. Where there is a contraction in one part of the system, there is usually a congestion in others, as the heart is constantly sending the blood out with great force, and if it is impeded at some point or part of the body too much is forced in some other. Sick headache is always accompanied by cold feet and limbs. The same effect is seen in water pipes. On a system where all are in use the pressure is mild; but if half are shut off suddenly, the pressure is much greater on the others. Under these conditions we find the parts where circulation is impeded are cold, as there is no warm, fresh blood passing, the blood obtaining

its heat from the carbon in passing through the lungs, while the heated parts show too much circulation. We all know that in most kinds of headache we get relief by bathing the feet, or what is better, the legs to the knees, in hot or very warm water. Now, if the bath be too long continued, and the reaction sets in while in the water, our remedy is injurious. The reason for this is, the warm bath causes the relaxation in the lower limbs and free circulation or an equalized circulation. But when this has been accomplished the remedy should be removed, the limbs rubbed dry, and wrapped or covered warm, to allow perspiration, or the reaction will be internal and another unequal condition of circulation enforced. It is well to state right here, and should not be forgotten, that where any condition has been of long standing, or has been repeated a number of times, the same may appear again after relief has been had, and often several times, but usually in a modified form and at irregular intervals. These returns do not remain long, as they are the result of reflex action. Never allow yourself to aggravate the condition by fears that the disease has returned; but give yourself no concern, and it will soon pass off. When contraction has been brought on in this manner, that is, purely reflex, if the mind is kept on any other thoughts but ourselves or our troubles, the muscles will relax. This getting away from ourselves is a good plan at times. In fact, we should endeavor to bestow as little attention upon ourselves as possible,



as the subconscious mind can safely be trusted to run this body.

Where headache and other trouble has been of years standing, more times or repeated relaxations are necessary, as we must acquire the habit of relaxing to rid us of the habit of contracting.

In constipation, the bowels should be given an opportunity to act at stated times every day, whether there is an indication of an action or not. Never try to produce an action by straining or forcing, as that contracts the muscles and makes the condition worse; but take your accustomed position and employ the mind in any way, to keep it from yourself or the object to be gained. In other words, get away from yourself entirely, and you will soon see the worst case of constipation give way to good healthy action.

This abstraction of mind requires perseverance. With many, who are constantly thinking of their troubles, it will require time and patience, as new habits must be formed to rid us of the old ones. One thing you should see to is this: be sure the new habit is one for good; do not acquire the drug habit to relieve any habit.

#### RELAXATION.

We get away from business to relieve the strain and rest up. We go to the seaside and resorts for health; and it is good to do so. But the fact remains that new thoughts, new scenery, and new faces, attract our attention and we relax our muscular

tension, allow nature to act, we breathe freer, and we find the first day improves us, two weeks builds us up, even in ten miles of home; and one would do as well at home if we could find sufficient diversion, or get away from ourselves and our affairs.

A change of business frequently restores us to health. In the old business we had fallen into a routine of habits, all wearing in the same groove, until our entire system was controlled by reflex action or habit. By doing the same way at the same time each day we form a habit, and our natural action is superceded by nerve action, which we acquired by our reasoning mind. The new business furnished us a diversion. Everything had to be learned. New customers, new duties, and perhaps different hours, and while we were contracting the new habits, we abrogated the old habits; and nature found relief from the strain. This new business will in time, by following a strict adherence to business principles, fix upon us habits that are as disastrous as those we fled from.

All have noticed the man whose cares rested lightly upon him; who only wanted time to dig bait, and buy a pint of snake-bite remedy; and he was ready to leave his business and join a party for a day's fishing. He is always well and happy; his business is usually good and prosperous. If he misses a deal by being absent, his freedom from bodily infirmities, his jolly good disposition, or natural condition, brings him others that the careful every-day business man would miss, on account of

his bodily condition and the mental strain. Again, the natural condition of anyone attracts every one unconsciously, by the same law, and his customers are more numerous and of a far better class as far as profit is concerned; and he has gained in a business sense rather than lost, by leaving his cares at times to allow the condition which God created us to live in, to assert itself. If we fear to give our bodies and mind rest for the sake of a few paltry dollars, our fears of losing a deal will increase until the trace on our countenance is readily read and feared by our customers, and becomes revolting to them. "All work and no play makes Jack a dull boy." The rule to apply is to change every way you have of mind and body; do not allow it to become a habit. As nature requires diversion, there must be some reason for this; and nature is always reasonable in her demands. By running in one channel, we cut grooves or contract habits that dominate our mental and physical action; while by diversion, nature works as God intended, and we are better physically; and in consequence of the uninterrupted state of mind, are better socially, religiously, and intelligently.

#### TEMPERANCE.

The definition of temperate is given as "the quality or state of being temperate;" also, "moderation, absence of heat or passion, calmness, quiet;" while temperance is defined as "*habitual moderation* in regard to the indulgences of the

appetites and *passions*, abstinence from all *excess*, improper indulgence, or the use of anything *injurious* to *moral* or *physical well being*." Moderation, therefore, is a medium ground; not eating too much, not sleeping too much, not working too long, not doing this way too long, nor that way too long. While the Bible says pray always, it does not mean we should not do anything but pray. We are enjoined to work with our hands, the mind, and to do good to others, etc. Hence, we may conclude that a man may pray too much (yet I do not wish to alarm the reader on that score). A man might put in too much time praying for rain and not cultivate his crop, or for the conversion of his neighbor and neglect the social relations God has enjoined upon us. Many people are very intemperate in their church work; they "strain at a gnat and swallow a camel."

One rule is always safe: Follow your desires in all things. Desire is from the soul, and if allowed free rein, that is, to trust and follow its dictates, it leads in the right path in all things. We wish for many things, and covet many things, that are wrong; and are born of that evil mind or thought. But no one can hope for an evil; no one can desire an evil for himself or for another. Paul, in speaking of the two minds, and how we are governed by them, or the evil side, says: "The things I would do I do not, and that which I would not do that do I." This, to be understood, should read: "The things my soul tells me to do, my reasoning mind

tells me not to do, and I do not do it; and the things that my soul tells me I should not do, that my reason tells me to do." This evidence of the subconscious (or conscience) mind, is abundant with all. It is always telling us this is wrong, and that is right; and yet with our great(?) reasoning faculties we talk ourselves into it. I have never done anything in my life, where I had to reason with myself, but I afterwards found I was wrong. Verily, reason is unreasonable.

Here is a sample of the reasoning mind, from a St. Joseph paper:

"St. Joseph, Mo., October 8, 1900.—Mrs. Alexander Davis, living at Eighteenth and Messanie streets, in this city, dreamed that her husband died a mysterious death. When she arose yesterday morning the dream was impressed on her memory. She went about her work, however, and when her husband awoke she started to tell him about her dream.

"He was sitting on the side of the bed, and when she had finished the narrative, he fell to the floor dead. Davis was 39 years old, and lived in St. Joseph all his life. He was a brick layer by trade. An inquest was held, and the jury decided that death was due to heart failure."

That the verdict was correct no one will doubt, as a person can not be dead as long as the heart has not failed; but I really think the verdict should read: due to mind action.

Then let us see what we may know of the other

mind. I know of a man who has been an inmate of an asylum for years, as an insane patient. The mind was not deranged, but entirely gone. It was said he was once a very shrewd man. Through a vicious practice he had wasted his intellect. The repeated practice had become so fixed, that after his reason was gone, he would indulge anywhere and everywhere, and never seemed to recognize the presence of anyone. His form was a shapeless mass for a human. He would follow the others in their walks for daily exercise, when placed in line, but his gait was a series of falling and catching rather than walking. He would sit all day where he was placed, unless at the meal hour, when he would go to his place at the table, on time to a minute, without a bell, whistle, or clock, to remind him of the time. In fact, he never heard either of them, apparently. Here was a man living without an intellect, as that had been destroyed; yet he obeyed those things that his nerves had been constantly doing. His life force was constantly wasted by the vicious habit, and yet he was very strong and never sick a day; his bowels were as regular as a clock twice each day, when he must be placed on the commode by the attendant. There was no opposition to nature's workings; and all that kept him from growing very strong was the depleting habit. He had no fear, no anger, no malice, nor forebodings; and the mind was keeping him better than we with all of our care of the body. He had but the subconscious mind.

Take Reuben Fields, the mathematical prodigy of Warrensburg, Missouri. Reuben never had an intellect; never learned at school, and only seems to have what we call instinct in the animal. He drifts aimlessly about, eats when he feels hungry, sleeps when night comes in any place he may find himself. But you ask him for the time, day or night, and he will give the exact sun time. Thousands of mathematical problems have been solved by him, and all correctly. He sits all day and listens to a number of clerks calling out yards and fractions, pounds and fractions, at various prices, in taking an inventory, and at night he will say put down this figure and that, and so on, and when you have done there is the exact amount of stock that has been called to him, in dollars and cents. It is said where two clerks have been keeping the account and tallied in amounts, that Reuben's figures were exactly the same.

I heard a hardware man say: "Mr. Fields, I have two rolls of screen wire that are eighteen inches wide, two twenty, twenty that are twenty-four, twenty twenty-six, twenty twenty-eight, five thirty, five thirty-two, five thirty-four, ten thirty-six, and one that is forty-two inches wide; each roll is one hundred feet long; I pay nine-tenths of a cent per square foot; what does it cost me?" Reuben gave the correct amount at once.

I will reproduce a statement I have from a newspaper:



“ANOTHER EXHIBITION OF REUBEN FIELDS’  
WONDROUS POWERS.

“Reuben Fields, the mathematical prodigy, was at Butler the other day. He strolled into the Walton Trust Company’s office and accidentally met Bert Allen. Now, Bert is away up in figures himself. Reub. usually charges a dime to work a problem. Bert told him that he would give him a quarter if he would work out correctly the problem he would submit. Reub. said he was ready. Bert gave him a problem in permutation, to-wit: How many variations do the twenty-six letters of the alphabet admit of. The correct number is found by multiplying one by one, which gives one; then by two, and so on, until by increasing the multiplier by one each time up to twenty-six.

“Reub. was eager to secure the twenty-five cents. He shut his eyes for a few moments, and then mumbled something unintelligible to those present, and said: ‘I’ve got it!’ He then gave out the following figures as the result of his mental effort, viz.: 403,291,461,126,605,635,584,000,000.

“Bert Allen has worked out the problem, and says the figures given by Reub. are correct. Bert gives the following as the correct enumeration: Four hundred and three septillions, two hundred and ninety-one sextillions, four hundred and sixty-one quintillions, one hundred and twenty-six quadrillions, six hundred and five trillions, six hundred and thirty-five billions, and five hundred and eighty-

four millions. Reub. works all problems by the exercise of his gift, as he calls it."

Here we have a man in perfect health, and probably forty years old, and he has no reasoning faculty at all, and his subconscious mind is running his body without a mistake; while he has access to that mind that *knows* and can accomplish things that no other man can.

If we only trusted our inherent powers we would know as well as Reuben; but from lack of trust or the substitution of the intellect, we lose the other mind. How many old men have you seen that could not read or write and did not know a single rule in arithmetic. Every one of them could beat the average scholar in mental work; and as for remembering accounts and events, they were as reliable as a book. They trusted that memory. This mind records every thought and impression, and will produce them if trusted; none is ever lost, even if we fail to recall them.

Emerson said: "For everything that is given, something is taken in return. Society acquires new arts and loses all instincts. The civilized man has built a coach, but lost the use of his feet; he has a fine Geneva watch, but can not tell the hour by the sun." If we would only trust it for good as the conscience dictates, our minds and bodies would be far more able to cope with the scientific problems than they are, dwarfed by our own disobedience.

## CHEMICAL ACTION.

The chemist knows how rapid is the transformation, where different chemicals are mixed. By mixing or compounding we produce a variety of different things. Even the black charred remains of wood that we call charcoal, that smuts our hands at the touch, by chemical action under pressure makes the beautiful diamond, the standard of values among the precious stones, the most costly ornament that adorns a crown. The mist that composes the densest fog, that obscures the brilliancy of the sun, is by this same law converted into rain, to purify the air, to moisten and assist vegetation in growth, and minister to life in every form upon the earth. In turn, by the sun's rays, it is sent in its rounds of usefulness to be converted into rain, hail, or snow, according as it is met by the proper conditions. This water is also condensed by artificial means, or inventions of man, and destroys it as water, but goes forth in some other form, doing good or evil. Nothing is lost. So it is with our thoughts; while they are passing through our brain unfelt, or unheard by those around us, they are not lost. They in time return, as a raven or a dove. They all leave their impression on our physical body; it may be slight, but by repetition becomes a large factor in our lives. How rapid this may be, we can only as yet surmise.

A commendatory remark in our presence brings the flush to the cheek, while a derogatory remark

about us or ours instantly sends a rush of hot blood to the entire surface of the body. One who is in the *habit* of getting angry, feels the effects quickest, and more severe. Such are termed hot-headed or hot-blooded, when the fact is they have only used themselves to resentment, and fostered this particular reflex action (habit) and it acts instantly.

Anger in the babe of one week old produces the same flush of blood on the surface. Anger is contraction in its worst form. The millions of delicate muscles that are found over the entire surface of every human body (except in the palms of the hands and soles of the feet) at the base of each hair follicle, instantly contract in anger, and the blood is checked in its rapid circuit through the body, and this is the flush we see and yet more plainly feel. If we could only understand that we really stop living, in anger, we would try to avert it. We are both dying and living all the time, and the fact that decides the number of days that we shall live (barring accidents) depends upon whether we are living most or dying most. If by a spoken word in our presence, or hearing, our thoughts produce a change in our bodies as we have shown, one which physiology teaches produces disease, slowly in some instances, but *surely*; turns a man yellow, as in jaundice, in an instant, and in many cases causes instant death; what will the chronic grumbler, the calamity prognosticator, the quiet brooder of evil, the always cross or morose mind, do for this body? Surely the answer is in the question, as the

evidence is conclusive. I knew a boy of fourteen who was in the Marshfield cyclone, that destroyed many lives and thousands of dollars worth of property. This boy had a head of very black hair. The storm broke upon them in Morgan county, Missouri, about dark. The next morning a tuft of hair two inches wide, over the right eye, extending back four or five inches, was as white as snow. More than twenty years have elapsed since the transformation, and he has had good health, but as the hair is renewed and cut off, the white spot is renewed with white hair, while the rest of the hair remains black. This is evidence of the ravages of fear in the system. In one short minute of terror our bodies are transformed by chemical action and remain so. If each of us could only realize that by one thought on the wrong side, we were entailing suffering and death upon ourselves, and that even if we averted death by good thoughts, the scar remained as evidence against us, we would fortify ourselves against them. If we could but realize this in our youth, then there would be fewer start in the wrong direction, with the intention of changing to a better life, after the wild oats had been sown. Unfortunately, we are not aware of the harvest. We always reap as we have sown.

#### APPENDICITES.

The writer, some years ago, was suffering intense pain accompanied with soreness in the region of the vermiform appendix. A good physician, who

was a long-time friend, was called in the case. After a careful examination and studying the symptoms, he said: "You have appendicitis." He did all he knew to relieve me, while I grew worse, until I was so sore in the region of the vermiform appendix I could not bear to be touched. He then proposed an operation. I objected, as I had never believed in the theory of a foreign body passing through the entire course of our intricate machinery and lodging where nature could not expel it. In fact, the theory of so complete a machine as man, with such a dangerous error in construction, common to all at birth, was more than I could admit. He had assisted in six operations for appendicitis, and was authority; yet this did not change my views. I was told that time was precious, and if I was to be saved I must submit to an operation very soon. I began treating myself by lying on my back, and with the fingers of both hands, gently as I could, worked and kneaded the bowels or rather the large colon, at the caecum, or upper end of the vermiform appendix, at the junction of the small intestines with the ascending colon. I felt satisfied the trouble was caused by an impact or clogging of the colon. In half a day I was much better, and soon had the cake (as it was) reduced to a liquid form, and it passed off. I am now confident that the working which I gave it, with the intention of softening the obstruction, assisted me in relaxing, and it passed off. When my doctor found out the result, he became communicative, and admitted



that while he had operated on six, and four of them had died, he had never found a single appendix affected by ulceration, nor a foreign body in one. And now comes the startling statement in the St. Louis *Post-Dispatch* that Chinese physicians (semi-civilized) cure every case of (so-called) appendicitis without the use of the knife. I am glad to note the best physicians, all over the world, are now of the opinion that there is no such disease as appendicitis. I know an old allopathic physician, who, by the way, has become almost disgusted with medicines, and only holds to the theory because it has cost him so much money and time, who never allows a case of typhoid fever to run a day when it is discovered. He abrogates the theory of allowing the first eruptions to run their course before interposing the remedy; as he knows new ones are forming all the time, and by the time the first are gone, there will be many more new eruptions than at first, and the weakened condition of the patient renders him less able to stand the treatment, and consequently more liable to die. He begins with heroic treatment at the first and if relief is not soon given, follows with the abortive treatment. He has been more successful than those who follow the *treatment*, as it is called, or the practice laid down in the books. While good surgery is, and perhaps always will be useful, the use of the knife in cases of disease must be condemned. Yet we find the less the doctor knows about the disease he is called upon to treat, the more he recommends an



operation. I know a lady who had both ovaries removed at one operation (so the surgeon reported). She had lain nine months in bed, and was growing worse and had been repeatedly told by her doctor that another operation was necessary to her recovery. She had made arrangements to go to the city where the first operation was performed, and submit to another. In her weak, nervous condition, she could have never survived another operation. She was called upon by a lady who was lecturing on diseases, and giving the doctors the worst of it. The lady told her there was no need of an operation, and that she could cure her. By a small amount of simple remedies, and some common sense instructions, the lady in two weeks was able to walk about the house, and soon recovered her former good health. One strange thing about the case, which I think proves that there was deception practiced, during this nine months, after the operation the lady menstruated every thirty days. This gives cause for suspicion, that the second operation was to cover the bungling work, or pretended first operation. This should not affect the business of the honest and good surgeon, but it certainly does lessen faith in the profession.

#### ENEMAS OR INJECTIONS.

While there appears some logical arguments in favor of injections for constipation and bowel troubles, there are also many delusive ideas. Where the seat of the disease is in the stomach, it is

impossible to reach it with water. And where it is located in the duodenum, or the twenty-four feet of the small intestines, the idea of washing it out is, to say the least, very far reaching. It may be possible to force the water through the descending, transverse and ascending colon, to the caecum; but this is seldom if ever done. I admit there could be found reasons for using enemas, for a packed or obstruction in the sigmoid flexure. The difficulty is usually found in the small intestines, in the umbilical region, at the base of the descending colon or caecum, and at the junction of the transverse and descending colon. In the intestines it is sometimes called locked bowels; in the caecum, appendicitis; and at the colon on the left side, near the ribs, it is mistaken frequently for a tumor. The enema may cause a relaxation, and the action of the bowels would be the natural result. A bread pill, with the quiet but positive suggestion from the doctor that it would give relief, would have the same effect.

Whatever the mind fully accepts, works out to the letter, if within the limits of its action; or if it is something that the organs have ever accomplished, or was intended to accomplish.

#### HEART. LIVER AND KIDNEY DISEASE.

Among the common diseases the most frequent is the heart, liver and kidneys. If the stomach, which has the work of preparing the food for the use of all the other organs of the body, is overloaded,

overworked, or caused to handle something unfit as a food, the contents of that stomach are not fully digested, but after becoming a burden to the stomach are allowed to pass out. Food thus undigested is really spoiled; either by decaying in the stomach, or fermenting, and has but little nourishment fit for body-building. The lacteals in gathering what little nourishment they can find, take up some of this poison also. This blood is not yet in use in the circulation, and on its route to the heart is relieved of much of the poison by the liver and kidneys, which take out all they can handle. In passing through the right side of the heart, it also is weakened by the poison, and as the blood passes through the lungs, where it receives its final purification, the remainder of the poison is thrown off. This latter is shown by our bad breath. The perspiratory organs, or sweat gland, relieve the blood of much refuse or wornout material of the body; but if they be closed, as is usually the case in disease, then the other organs of excretion have still greater burdens to bear.

When the pores are closed (no perspiration) there is always contraction of the involuntary muscles throughout the veins that return the blood to the heart. This makes the circulation sluggish, gives the heart much heavier labor to force the blood through the system, and by the rapid accumulation of waste of tissue from the contraction, the other organs are still further burdened. When we see how by one organ's failure to accomplish its

duties all the excretory organs are overworked, and the failure itself entails an extra duty by the rapid waste from the contraction, all of which must be borne by these already overloaded organs, we can not wonder at the language of Paul when he said, "when one organ of the body suffers, all suffer." When nothing we eat seems to agree with us the contents of that stomach is alarming; the liver is loaded down, the kidneys are overworked, the perspiratory glands contract so that we do not perspire, the lungs become weak from handling so much poison, and they send the blood on its mission of replenishing the system with a supply of very poor material, and while our growth is retarded our wear is fourfold. Is there any wonder that from robust health we are made to feel so very weak and painful in a few short hours. To add to this our feelings cause us to contract in other ways, which only adds to our already bad condition. In this state, which is nearly all dying, and but little living, the germs of disease find a very inviting field of decaying flesh for their support. Every disease that lurks in a germ or bacilli is liable to attack us, and that too when in our own contracted condition we have disease enough to cope with. Many who make the mistake of overeating and wrong eating will, when they find the stomach overworked, fast for a few meals and allow the organs of excretion to catch up in their work. This is a very sensible plan. We often avoid a severe spell by our attention being directed from our own condition to

something else. Nature thus left alone relaxes and the work goes on unimpeded. Often I have known persons who were, to use their own language, "sick enough to go to bed," and was kept up by the illness of one of their family. Their intense interest in the other's condition kept their mind from their own trouble, and relaxation restored equilibrium in the system, which is health. Where we are tense in our nature and an accident happens to one of the organs from some careless action, over-indulgence, or otherwise, we contract readily, or, as we say, give way to our disease, and our condition grows rapidly worse. We often hear people say they stayed up as long as they could get about, and often we think this made the conditions worse. We are sure the mere staying up did not if regular rest was taken. If you can free your mind of trouble and keep it off of your condition, in bed better than out of bed, then it is best to lie down; but with many to go to bed in the working hours, it is the best suggestion for them to get sick they can take. If we contract from our impressions (and none can doubt it), then we may continue this contraction by our impressions; hence we feel our stomach is not right and we say that something we ate made us sick; we contract, and this makes it worse and every time we attempt to do what we want done (get well), we do just what we don't want to do (get worse). We use the wrong impressions in most cases. Always suggest health for to bring health. If a parent wished to make an honest man

of his son, would he relate the adventures of thieves and bank wreckers, or would he attempt to fill the mind with ideas of George Washington and other good men? If a mother attempted to instill virtue in her daughter, and furnished the recitals of the doings of lewd women as they really done, and fed her mind on this, what would the result be? Evil *communications* corrupt good morals. Always think the things you desire, and your desires will be satisfied, and the same rule is good in others; suggest thoughts to them you wish them to realize. You can not inspire a person with a dancing spirit by playing a funeral dirge, nor cause them to mourn by playing the Arkansas Traveler.

#### ORGANIC.

Regarding the organic diseases we so often hear about, it might be well to disabuse our minds on that score; as some one will say, "Yes, I know that is true in most cases, but my disease is chronic;" or, "my disease is organic." And when a physician says your disease is organic, most people settle down to the fact that they must suffer the remainder of their days.

If we are constantly wearing out and also building up all the time, if in a normal condition, what part would wear faster than the organs that are required to work for the support of the body? There is not an organ in the body that is not renewed several times while our bones are being renewed once, also the nails. Now, we think

nothing of a broken bone reuniting; even when it has been asunder, and in several pieces, it gets as solid as before the injury. Many of the organs are operated upon, and they are repaired by this same creative force; rebuilt after they have been cut open and parts removed. Then organs are entirely removed and we get along without them.

I do not care what organ is affected, nor how bad it is, if the power that alone can create is allowed by us to work, or is only trusted, it will be relieved and rebuilt, and in some cases in a very remarkably short time, as is shown in another place.

Regarding this matter of trusting: If you were working in a place where there were valuables, and a guard was over you to keep you from taking, or take from you anything you might appropriate, would you think the proprietors were trusting you? I hear people say: "Oh, yes, I trust God to take care of me while I am asleep." If you don't trust Him when you are awake, you don't trust Him when you are asleep; you only try to make Him believe you are trusting Him; because you can not see after yourself and you think if you make Him believe you are trusting Him, He will be more watchful over you. Your very action of professing to trust Him, just as we trust a burglar (because we can't help ourselves), is a good suggestion to you. You show that you believe a thing that is trusted works better than one that is watched. Any man is more honest when left to his own



honor than when he is compelled to be honest. To return to the organs: All diseases originate in the organs, or by the organs not being allowed to perform their duty. Then the rest of the system is compromised, because the organ so deranged has been unable to prepare nourishment for the rest of the system, to repair the wear.

Relaxation is the only remedy that is positively without danger of injury to the system, and is of itself not a cure: it only quits hampering nature, and nature soon repels the evil, whether bacilli, tuberculi, or whatever the trouble. The disease is a destroyer and nature is a creator. Did you ever consider that the same law that created the germ, and built you from that germ, could protect you and rebuild or repair you if you would allow it?

#### THOUGHTS AND EMOTIONS.

As early as the year 1340 A. D., Daniel Michael, of Kent, in his sermon on the remorse of conscience, from Matthew xxiv. and 43, says: "For to show the care of *man within*, this example of our Lord Jesus Christ saith, 'know this forsooth, that if the father of the house knew at which time the thief was coming, forsooth he would watch, and would not suffer anyone to break into his house.' By this father of the house we may understand the will of heaven, to whom belong many attendants, as thoughts, and his emotions, sense and deeds, as well without as within; that is to say, such attendants will be too slow and *willful*, unless that father's

firmness restrain them and keep them in order. Forsooth if he withdraw a little of his *diligence*, who may say how thoughts, eyes, ears, and all the other senses, become wild."

The writer of the above had a good knowledge of the mind's action upon our bodies. The Scriptures say: "Know ye not that ye defile the *temple* of the *living God*." We do not defile the soul but the *temple*, wherein the *soul*, that *God-part*, *dwells*. To defile it is to render it unfit to occupy.

"The Lord God formed man from the dust of the ground, and breathed into his nostrils the *breath of life*, which made man a *living soul*." This soul-life was capable of keeping man free from disease. Man ate of the tree of the knowledge of good and evil and fear came upon him. "I was afraid because I was naked." Then, "lest man with this knowledge, put forth his hand and eat of the tree of life (which, by the way, he had the privilege of eating of from God) and live forever," God put him forth from the garden.

The above figurative language shows the knowledge the primitive race had of our condition of mind, and the dangers of our reasoning mind's action over our bodies. "Hence, every generation *shall be weaker and wiser*." Again, the Lord said, "*my spirit shall not always strive with man*, for that *he also is flesh*;" hence "his body shall return to the dust from whence it came and the *Soul* to God who gave it."

We see, then, that this soul will not always

strive with man (this body of clay), but allow this body to return to the dust from which it was formed, while the soul will return to God, who breathed it into the tenement of clay. In the beginning man was told to eat of all the trees in the garden except the tree of the knowledge of good and evil. Then from God's own language afterward, if he had eaten of the tree of life, he would have lived forever. We then may infer that this knowledge or intellect is what is killing us. It will be remembered that this tree of life is in the eternal city. John says "in the midst of the streets, etc., is the tree of life, and the leaves thereof are for the healing of the nations."

The bard who sang "Oh why should the spirit of mortal be proud," undoubtedly meant our intellect, as it is mortal, and there well might be grave doubts of any reason it could have for being proud, unless it reveled in the destruction of the body.

Proverbs, chapter iii, reads: "My son, forget not *my law*, but let thy heart keep my commandments; for *length of days*, and *long life*, and *peace shall they add to thee*. Trust in the Lord with all thy heart; and *lean not unto thine own understanding*. Be not *wise in thine own eyes*; fear the Lord and depart from evil; it shall be *health to thy navel* and *marrow to thy bones*."

To show that the wisdom spoken of often by Solomon does not mean our knowledge that we acquire by reasoning, we might quote many positive passages, but will give a few that will suffice:

"Happy is the man who findeth wisdom and getteth understanding; for the merchandise of it is better than of silver and the gain thereof than of fine gold; *length of days* is in her right hand; her ways are *pleasantness* and *all her paths are peace*. She is a *tree of life* to all of them that lay hold upon her. The Lord by *wisdom* hath founded the earth; by *understanding* hath established the heavens. Let them not depart from thine eyes. When thou liest down thou *shall not be afraid*, and thy *sleep shall be sweet*. Be not afraid of *sudden fear* nor of the desolation of the wicked."

Then follow some things that we should not do, each of which is born of our lusts, or the bad side of our intellects, not from the heart as our conscience will readily tell us. Here are some of them: "Withhold not good from them to whom it is due, when it is in thy power to do; say not to thy neighbor, 'go, and come again tomorrow;' I will give thee, when thou hast it by thee. Devise not evil against thy neighbor, seeing that he dwelleth securely by thee. Strive not with a man without cause, if he has done thee no harm. Envy thou not the oppressor, and chose thou none of his ways. But in *knowledge of God's laws*, and *understanding of its workings*, are *surely life unto those that find them*, and *peace unto their flesh*." We see here the assurance of peace of mind and freedom from bodily pain or disease.

WRONG ACTS—THEIR IMPRINTS AND THE  
RELIEF.

The Bible says: "Parents, provoke not your children to anger." A harsh retort or rash rebuke always produces a resentment from anyone. By it we encourage a cross, resentful spirit. As children are more susceptible to influence than older persons, they will readily show the same resentful spirit in their play with other children. This soon becomes a habit and runs through life, growing worse, unless by long and patient care they overcome it. The careful, kind mother leaves the impression upon her child, as she is constantly in its company during its most tender years, when it is forming habits for life. A priest once said: "Give me the first six years of a child's life, and I will insure that child grounded in the Catholic faith." A well known author on business rules says: "When you have been treated badly by your wholesale house or jobber, sit right down and write and tell them what you think of them; lay the letter by until you have slept, then read it, and you will rarely ever send it." The writer has tried it to his satisfaction, and never yet sent the letter. In fact, usually he would have been ashamed to allow anyone to have seen the folly he displayed in writing such a letter. After our flush of passion (our angry muscles relaxed), we could see abundant reason why the house had substituted goods or filled the order differently from our instructions. Not

having what we ordered, or our order not having been sufficiently explicit, they in their interest to please us, and wishing to further our interests, had sent what we did not want, or at a different price than that we had anticipated, and had done the very best they could.

An angry retort, thoughtlessly made, often brings on controversy which ends in serious trouble. The rule, "always think twice before you speak," is good, but "do not speak at all if you can not speak pleasantly," would be better. "A bitter jest is the poison of friendship." From the very fact that there is no such thing as a *bitter* jest, anything said in a bitter or acrimonious manner, is not jesting; but is intended to mar one's feelings. We often feel sorry afterward for saying those things, and often make an apology, but the scars remain; and while the matter is apparently dropped, both feel the effects of it long afterward. An old and good rule is: "Never chastize a child in anger." It is always more hurtful than good. We are unfit to accomplish anything in anger; and our health is impaired in proportion to the duration of our anger and the intensity of it as well. "Never let the sun go down upon your wrath," for if you do and attempt to rest with your muscles contracted, you will find in the morning you have been running under a full head of steam without an engineer to regulate, and your condition will be serious.

A person who never forgives, nor forgets an injury, is in a pitiable condition. We often allow a

competitor in business to offend us, when there was no intention on his part to do so. The usual way is to give him an insult in return. This goes on from bad to worse, until both are injured in their business, while each has lost at least one factor in his pleasure and health. By leading your neighbor to believe all your family were bad, you have not added one iota to your good, and the evil of the family is upon you. By showing your customers that your competitor is a scoundrel, or that his wares are worthless, you have added nothing to your credit nor the value of your wares. By heralding the evil practices of your neighbor or your competitor, you add nothing to your good name; and in all the foregoing you give notice of your appetite for back-biting, and your zeal as a scandal monger. And by the evil thoughts you are injuring your own mind for the legitimate business you have to attend to, and are entailing disease upon your system, while the scars that all the evil thoughts are leaving are read by all who come in contact with you. Prof. S. A. Weltmer once said to me: "The man who attends strictly to his own business, is the busiest man in the world." His success proves the correctness of the statement. We are all reminded of those things, both religiously and socially, and will make this statement: "There is not one thing enjoined upon us in the Bible that is not conducive to health; and there is no practice condemned by it that is not injurious to health." Truly, it is a book to live by as well as to die by;



and this knowledge, so perfect, is evidence that when it was written they knew better than we do of the influence of mind over body, and the controlling power of our reason, or they would not have attempted to influence it for good.

Instead of heralding our dislikes abroad, and of regaling everyone we meet with them, we should try to render them agreeable; and if they are of such a nature as to be repulsive or revolting to us, just abandon them. If you *can't* like this one or *can't endure* that one, why do you keep talking of them? If, as you say, you can not, that is sufficient. Just drop the matter. Every time you agitate an offensive subject, you intensify the injury, worry those who hear you, and can not possibly accomplish anything good. Everything good or agreeable draws others to us. The politician, canvasser, and man of business recognizes this, unconsciously. The first thing he speaks of (notwithstanding he is there for business) is your pretty baby, the beautiful hair and eyes your little girl has, or what a bright little boy you have. That man always gets a hearing, whether you buy or not. Everything that is agreeable to the ear is conducive to health. Everything disagreeable produces ill health. We are sure to contract from anything disagreeable, whether of feeling, smell, sight, taste, or hearing. The amount of injury is governed by the intensity of the displeasure incurred, of its duration, and the susceptibility of our nature. We find some people who seemingly never tire of talking of an affront,

nor of brooding over a thing that has happened. We find others who will derive pleasure for years from some kind word spoken or act done them. If you would have health or long life, commit to memory and practice the first four lines of the poem in the beginning of this book, "Seek the Good in Every Thing."

We have a bird that rises with the sun, soars high in the air, and sees the beauties of God's creation, the flowers, the dewdrop, the meadows and golden grain; and in its joy sings its praise to the Creator. We have another bird that rises high and soars over the rivers and valleys, and finds nothing worthy of its attention until he finds a dead mule or a putrid snake, when he proceeds at once to stir up a stink. Which of those birds, dear reader, will you imitate in your lives? They both live, but the love others have for them is incomparable. You are either following the lark or the buzzard.

### CONSTITUTION.

We frequently hear the remark that such a person is of a weak constitution. This remark is usually considered sufficient reason for the person not being able to recover from an illness. Now, constitution, in speaking of human beings, only refers to the amount and quality of our bodies or make-up. Though we may have been reduced in body and thereby our constituent parts have been impaired, this is no evidence that the creative power has been reduced. The fact is, our consti-

tution only represents what we have on hand, and not our power to produce more. When this system is left free for the action of this creative power or force, it begins to build at once, and just as fast in one person as another. True, it requires more time to build a physically exhausted body than one who is only slightly out of repair, as there is a greater amount of work to be done. The growing child requires more sleep than an adult, from the fact that sleep is building of the body, rest or repair; and the child must have the daily wear repaired and more body, or his young frame expanded to its full size. The reason some build up faster than others is they relax in mind and body; while the slow growth is indicative that the patient has not given up the idea that something must be done of man's invention, either to give them more blood, better blood, or tone up their system, and is retarding the work. In absent treatment the healer instructs his patient thus: "Now, if you could cure yourself you would have no need of my help; but you can't, so just quit trying and give your case entirely into my hands, and say 'if anything is to be done for me my healer must do it;' in other words, just make yourself limber in mind and body."

This is perfect relaxation, and the reader will not wonder under this condition that some of the largest concerns have cured their hundreds of thousands of sufferers, in all parts of the world, and of every ailment that flesh is heir to. There is not a well

settled county in the United States where there is not at least one who is known to have been cured in this way, and after medicines had failed. Then, with this knowledge of the great and unerring power that is in your body, that has once built your body entire, that has kept it in repair, why should you allow yourself to be discouraged because of the bad condition it is in, the length of time you have been sick, or your old age? The best patient I ever had was a lady seventy-four years old, who had no constitution (but a constitutional worrying). Her husband stated they had spent twenty-five thousand dollars in search of health for her, in medicine, professional services, baths, health resorts, and climate, and he added: "We have spent so much, and tried everything else, until she is ashamed for her friends to know that she is going to try magnetic treatment." I went to her home and found her a physical wreck, only a shadow of her former self; coughing and spitting her life away, until no one could sleep about her. She had been afflicted for years with humid asthma; could not eat, her digestion had failed entirely, no strength or nerve, rheumatic pains in joints, limbs below the knees badly swollen and doughy (dropsy), feet always cold, pains in back, chills running down her back, and withall very despondent.

This was certainly a dark picture for a healer, but as everything has a bright side for those who look for it, I found no exception in this case. The lady had a good Christian mind in one sense; she

looked upon everybody as honest until she found the reverse. Her whole life had been to better other's condition and render others happy. She had no fears of death, but desired to live longer. I told her very frankly of the power she possessed, and the means by which we could bring about complete restoration. She was possessed with more than the usual amount of common sense, and accepted the conditions. In twenty-one treatments I dismissed the patient, as well. She had a new lease on life; was fleshy in a short time, had no pain nor disease, and was one of the happiest and active old ladies in the city. All was brought about by relaxation: just letting herself and her maladies alone.

Now, if this poor sufferer can be cured, anyone else can; and if thousands have completely relaxed themselves when they were suffering torture, with the idea that the mind of a healer, though many miles away, would enter their system and drive out their disease, why, reader, can not you relax and let the power you know has built you and kept you in repair have one more chance to rebuild you? You can!

#### KEEP SWEET.

There is a little sentence  
That is worth its weight in gold—  
Easy to remember, easy to be told;  
Changing into blessings  
Every curse we meet,  
Turning hell to heaven,  
' This is all: "keep sweet."

## THIS MAY BE YOUR CONDITION.

A lady patient whom I was treating had a responsible position in a business house. She was a nervous wreck from female troubles, and unable to hold her position. I had no difficulty in producing relaxation in the affected parts, and relieved her of all pain and soreness; but the cause of her trouble remained. She constantly indulged in a nervous worry that prevented any accumulation of flesh or strength, both of which she was sadly lacking in. After repeated injunctions not to allow anything to worry her, she told me that her position in the business house was a very pleasant one, yet there were many perplexing things to meet every day, but that the worst of her trouble consisted in home worry. Said she: "All of our family are constantly worrying; when I try to quiet my nerves, I am surrounded by all their troubles. I am compelled to go to bed in this condition, and while I sleep fair, my mind seems so tired and weary in the morning that I am not fit for business." She spoke of boarding until she had recovered her strength. I said: "You quiet your nerves at home, and let the others worry." "But I have tried, and can not do it," said she. I told her she need not expect to change a habit in one day that she had been forming for ten years; do as the Irishman said, "if you can't be quiet, be as quiet as you can." Be patient and persistent. Each day's effort makes you able to do more the next day. In one month

the lady had gained in flesh and strength to the surprise of all her friends. All spring and summer she improved in flesh, nerve, and patience as well, and held her position. A few days ago she was telling me how well she felt and how pleasant her duties had been all summer. I asked her: "How are things at home?" "Oh," said she, "they are all right; the rest of the family seemed to notice my quiet, pleasant disposition (that I am indebted to you for), and they acted like me; and," she added, reflectively, "the things that I used to worry about don't effect me now, and I guess most of the worry was in me."

Never carry your business worry home nor your domestic worry to your business. If you really have trouble, do not get anyone to help you worry; one worry gives each one that worries just as much worry as if one attended to it, and the assistance has not improved the conditions of the other. But do not understand that you are to sit down and worry it out, or sweat it out. Dry worry is the worst of worry. Just set your mind on something pleasant or profitable and the worry is gone. I take the position that there really is no such thing as a cure; and I defy anyone to successfully contradict it.

If you use your mind for pleasant thoughts, you have not cured it of worry, but have only prevented it from worry. If you relax your system from strain in any part, you only prevent the obstruction, and nature goes on unimpeded. If



you cause pain to cease, you only allow the natural condition to maintain. All we do or can do is only a preventative.

We were created on a wonderful basis, too complex for us to fathom; and yet we try to engineer this complex machine, when everything in life tells us we can not, and our knowledge of everyday experience shows us that it will run just right if allowed to do so. You need not try to stop worrying, you need not try to stop thinking, for you can not do it. Just let your mind have good thoughts, which may be found on every hand, in every thing, if we will only look for them with a *desire* to find them. When the surgeon said to the Irishman who had had the end of his nose shot off: "Pat, if it had been an inch closer it would have killed you." Pat said: "Be jabers, if it had been a half inch further off it would have missed me." The surgeon was looking for evil, while Pat was looking for good; and really had one hundred per cent. in his favor, as it would have taken an inch one way to have killed him, while a half inch the other way would have missed him entirely.

#### RELAXATION AND CONTRACTION OF THE BOWELS.

In the practice of medicine we use laxatives and astringents. When the bowels are constipated, we give a laxative. Lax means to *relax*; to make loose; slack; not tightly stretched; and is derived from the Latin *laxatus*, meaning to relax; to

loosen. Here we see that in constipation we recognize a contraction, and not a something we must get out of us. True, we must rid us of material that we have on hand and are unable to appropriate, as the contracted condition of the organs have unfitted them to prepare the contents of the stomach for use in our construction. And it may be the thing we have eaten was the first cause of the contraction, but is more probable the thought that it would injure us, or the knowledge of having suffered, before, after eating the same kind, was the cause of the contraction. Yet we frequently, as has been shown, cause it by the excited or depressed condition of the mind when eating or during digestion. But the fact remains that we recognize a contraction in the system, and proceed to relax it. When the bowels are too loose or free of action, we give an astringent. Astringent is from the Latin word *stringo*, and, anatomically speaking, means "the act or power of binding or *contracting* any part of the *bodily frame*; it is opposed to relaxation." This is what we recognize in the practice of medicine, regarding the correction of all the functions. We actually do those things by medicine and give relief; often, however, with very serious results to the system. For an instance: The contraction may be in the stomach, pylorus, duodenum, small intestines, caecum, ascending colon, transverse colon, descending colon, sigmoid flexure, or the rectum. Now, we will suppose that one of the last two named were contracted, which

is very often the case. We give the stomach the *laxative*, and when it has absorbed all the poison it can take, the next organ takes all it can stand; and so on the organs in the order named take the laxative; and though their condition was normal, they are entirely relaxed by being made *sick*; and by the time the medicine reaches the organ that was suffering from excessive contraction it has been so nearly used up that it often fails to relieve.

If this was the extent of the damage we might yet be happy, but all the other organs, that were normal and needed no help, have been drugged, made sick, caused to relax; and they have dumped their contents (that were material for building our bodies) upon the already overloaded part where the contraction had suspended operation; and we have severe gripings, weak and sickening feelings, and this distress of body causes distress of mind, and might lead to serious diseases. We have no appetite, no energy, and no strength; the remedy has been worse than the disease. Then again, if there is any foundation for the theory for giving blood remedies (which I very much doubt), the blood will have absorbed some of the laxative, and must carry it to every part of the body and weaken every part of us.

We admit the lacteals absorb some poison in taking up nourishment for building our bodies, but physiology teaches, and medical works all point to this fact, that no stimulant enters into the construction of our bodies; and, indeed, can not be

found there, but is all fully accounted for in the wastes or found in the overworked condition of the excretory organs. Taking the two theories upon which we base the use of medicines, and they are not only useless in building our minds and bodies, but they entail an extra amount of labor on all the other organs to rid the system of them. Now, to give the medicine a chance to assert its usefulness, we will assume that the contraction is in the stomach. If the stomach did not use all the medicine in the first case cited, it will likely allow some to pass in this case. After the stomach has been relaxed, the medicine goes on and affects all the other organs just as it did in the other case.

The reason some require more physic to relax them than others, is because their trouble is farther down the alimentary canal, and enough medicine must be taken to relax all the other organs, or rather enough must be taken to allow all the others to have all they can stand, and have enough to act upon the contraction when it finally reaches it. Where the contraction is in the stomach, it takes much less to act. This same condition prevails in all internal and many external remedies we take. And when we reverse the conditions, give an astringent, we find the same conditions confronting us. Most doctors will tell you that there is not a cough remedy that will not injure the stomach if taken into it. All kidney and liver remedies that do not contain aloes must be taken or used with physic (pills). In fact, many are accompanied with

pills, and all who have resorted to their use know of their constipating effects. This is caused by the fact that in order to reach the liver and kidneys (which are not digestive organs, strictly speaking, but excretory organs), the medicine contracts the organs of digestion and they must be relaxed by reversing the operation; and if the physic is not judiciously administered, and too much be taken, it will pass on and entirely counteract the effects produced by the liver remedy. In liniments of powerful penetration, the entire system is reached, and this is done by sending it direct to the blood. The blood, in its round of purification, is cleansed of it as well as other impurities by the excretory organs, the chief of which is the kidneys. Many kinds, of high flavor, may be rubbed on externally, and in one hour will be smelled on the urine. The liquid circulation, or the blood, is the vehicle upon which everything which the system needs must navigate; and also every thing taken by it must be carried to the capillaries, liver, kidneys, and lungs, to be cast off if unfit for use, or that has been worn out.

Many of the medicines given are what we term suggestive, or as called by the medical profession, "suggestive therapeutics." We give the patient any thing not injurious, with the suggestion, "this will correct your bowels" (or whatever we wish to accomplish), and as I heard three good physicians testify in a Missouri court, where they were called as experts, say that it never failed to act according to the impression left upon the mind of the patient.

Doctors all know that the bread pill does not have the weakening effect that a medicine has that forces an action, or that would be termed "abortive." In case of laxatives, where the trouble is far along the alimentary canal, the contents of the stomach are dumped upon the other organs that are intended to hold the food for a purpose, and they in turn upon the next; and this quantity is all forced upon the organ that is contracted and already gorged, as soon as the medicine is or can be there. This is the cause of the violent disturbances we feel, until the medicine relieves the contraction; then the weakness is the result of the strain. Under the suggestive remedy, the doctor tells the patient what it will do. The mind accepts it, or rather fully believes and expects it, and the subjective mind acts on the impression and relaxes; not all the organs, but in the place where the contraction is excessive.

Upon relaxation by the mind: The obstruction passes off easily or naturally and without pain, and there is no weakening effects from it. But the best part is that nature acted, and is more liable to act again, and not wait for the help. Dr. George Pitzer, one of the best authorities in the west, president of the American Medical College since 1873, says "suggestion is worth all the other remedies combined," and cites hundreds of cures he has performed by suggestion, of every name and type of disease.

If this be the case, why not use any and every means to relax the injured parts that can



accomplish it without injury, and do it readily? The best of these is, just quit running things, and let the involuntary forces run it themselves; quit thinking of yourself, quit taking anything, and do not fear but know that everything will be run just right.

Following up the foregoing, I wish to impress the reader with the fact that there is but one condition of mind in which we can entirely surrender the supervision of this physical body to the power that can run it with unerring accuracy. When we are basking in the sunshine of hope or desire, everything is good, and we can safely look over a sea of what would trouble others, and not see an objectionable thing. In this condition we are never looking back for past pleasures, for they are dead; nor to the future to build castles, for we can not know what it contains. But we are living on the now. The good of the present we know; and the things we fancied would be horrible to endure, we find when we meet them, like ghosts, better when we get acquainted with them. Hence with a pleasant eye for our surroundings, we are free from fear and its attributes; the body is left to the natural action of the creative power. How about the other picture? We will try to use its best side first. We do not wish to look upon evil, and we turn to the things we once enjoyed. Behold, they are dead, past and gone. The thought leaves a scar. We turn to the future. Many bright things loom up in the distance, that offer a ray of light; but



alas! before we can comprehend them they are enveloped in doubt; then fear takes hold of us, and a thousand obstacles are presented, and we utterly fail to find a single pleasure. We are forced to the now for every enjoyment, and led on to more blessings by hope and desire. He who refuses, or neglects to make the fullest use of the present, or does not enjoy the now, has forever lost it. Yesterday is past; tomorrow never comes. For those who desire to help others, and implant this good nature in others, never rub the wrong way on the cat's back, if you wish to win her. Like begets like. You can not by scolding, driving, nor commanding, cause anyone to relax in mind or body. By gentle, kind, agreeable, sympathetic ways only, can you reach that pure mind. It never reasons; never says: "Well, if he does not talk in the pleasantest tone, or is just a trifle rough, he means it well, and for my benefit." No, it never reasons either way; it only acts on what is presented to it by the senses; and always acts in accordance with the manner we present it.

You must use good to produce good. Christ asked, "Do men gather figs from thistles?" If your intention is to do good, do not allow it to be destroyed by the fear someone will think you are reforming your habits.

Do good for the sake of doing right and you have your reward and will also be strengthened for purposes of good in the future.

While speaking of doing good, my mind reverts

to what I have repeatedly noticed in this city (Hannibal). There is an old gentleman and lady, well known, and old residents here. They are very wealthy, have a great deal of company, and their time is taken up by entertaining them. While the wealthy are to be seen among their guests, the very poorest is also pleasantly entertained. All children are welcome, and pleased by their attention, though their ages averages about four score years. I am told they have given largely to charity wherever it was needed, and know of many charitable acts of my own observation. With all this and their church work, this good old couple find time to go to the factories of Hannibal and visit the working girls who are there for to support a widowed mother, or some dependent one, or their own support. They talk to those girls pleasantly (distribute no tracts), and say: "You girls are the most independent girls in the city; you have your own money, and are as well respected as the best, and I am glad to hear you are all nice girls." This and many other encouraging words are the object of their visits there. Who will not say that a few such visits among the thousand working girls by the wealthy would redound to the glory of God more than one million dollars sent to convert the heathen? And yet we have a class of persons who imagine they are wealthy, and try hard to make others believe the same, that would not allow themselves to speak to one of these working girls, and in speaking of them they are referred to as a low class of morality.

## INDEPENDENCE.

In speaking of Independence, I was attracted to the phrase. Our orators often speak of the declaration of independence, and then, after lauding that document to the skies, they bewail our situation of dependence. We are told we must depend upon one party and another party; that all depends upon this man at the head, or that man for governor. That we are ruined if this policy is endorsed; that the trusts will eat us up; that capital will ruin labor; and all the unscrupulous lies that can be thought of. The fact that our government is the best in the world, is founded upon our absolute independence. The majority of our citizens are independent. They have the courage to talk right, vote right, and change their opinions regardless of the opinions of the party they have been affiliating with, or the dirty flings they may hurl after them. Labor has fifty votes to capital one, and if there is any danger of being injured, they will speedily remedy the difficulty. If the trusts are grinding too hard, there is enough independent men who have as much sense as the average calamity howler who will cast their votes as the balance of power to stamp them out. Encourage independence in the youth; it is the foundation of the Republic. It holds in check every form of evil, and makes free men and women.

## RELIGION.

It is not the intention of this book to attempt to reform anybody's religious belief, nor to teach any new ideas of Christianity. We, however, believe that everybody's religion is admitted to be their best side and is probably the result of the teachings of the instinct or subconscious mind. There is a very close resemblance in all the religions of the world, whether we be worshipers of God, Mohammed, Buddha, or Confucius. Our religion is only our better part. Where we differ most is in the emblems of our religion, or the signs by which we indicate to the being we worship our seriousness or our devotion; and often those emblems are for others to see. Be that as it may, one religion stands in prayer, one sits, one kneels down, while others fall prostrate upon their faces. Some worship direct the being of their devotion, others worship through agencies or "middle men." Some confine their faith to sprinkling, others prefer emersion. Some by faith expect to reach the goal, while others strive to show it by their works. And thus the Hindoo mother sacrifices the babe of her bosom to the huge crocodile, as an indication of her sincerity; while others punish themselves, fast, and endure needless suffering to satisfy the object of their adoration. When the wife throws herself upon the funeral pyle and is burned with her dead husband to satisfy the god she adores, we must admit her sincerity. After stripping all religions

of their emblems and doxies, we must conclude them all for the bettering of mankind in this world; and what is good for this world is good for eternity.

#### THE EFFECTS OF OUR THOUGHTS UPON OUR BODIES.

The old French medical commission appointed to investigate the Mesmer method of healing disease says: "The imagination renews or suspends the animal functions; it *animates by hope or freezes by fear*; in a single night it turns the hair white; in a moment it restores the use of our limbs, or restores our speech; it *destroys or develops the germs of disease*; it even *causes death*." Prof. Elmer Gates demonstrates that depressing emotions are life destroying, and cause the loss of energy and tissue; while happy emotions give both strength and tissue. He shows that the analysis of the secretions and excretions from one that has been angry for half an hour, shows certain ptomains and catastates of a poisonous character; that these poisons differ in one who has been sad, and other moods; and so on with every evil emotion. The iracible, the *depressing*, the *malignant*, and *fearful emotions*, if intense, create poison in every cell of the body; while the good emotions augment the nutritive changes in every cell of the body. This produces health.

The authorities quoted are the best known to the medical profession, and fully settles the fact that we must, if we would have healthy bodies, keep our minds in a good line of thought. Hun-

dreds of pages might be written to prove this, from the experience of the best and most honest physicians, and would then not show half the wonders of the mind. Diseases and death are caused by the hundred, and cures performed every hour on this principle; and yet we have some doctors among us who will sneeringly remark to the patient who alludes to them: "Yes, there are some with weak imaginations that are made believe they have been cured." Now, if healthy women fall in a dead faint, if a full head of hair is turned white in a single night, if a birth mark is registered on an unborn babe, if the thoughts of a fly or other objectionable things in our food makes us sick, if suggestive therapeutics never fails to act, if corpulency is reduced, if frail bodies are made strong and fleshy, if a lady's breasts when entirely gone have been restored, if the lame are made to walk, the weak and almost blind eye to see, if tumors are expelled, if pains and aches are relieved, if goitres and wens are removed, if crooked limbs have been made straight, and stiff and useless joints limber, if milk leg has been cured, if sick headache of thirty years standing has been cured, fevers reduced, coughs, colds, and swellings entirely expelled, and almost every ailment eliminated from the human body, and the mind relieved of various hallucinations, and the worst of all diseases—worry—dispelled by IMAGINATION; then the fact remains; that mind controls, builds, and tears down the body; and the sensible person, instead of following the errors of

the past, will prove for themselves the truths laid down in this book. Whoever will lay aside prejudice, and in the interest of truth use enough faith to test the rules herein laid down, will surely have knowledge that will be both pleasant and profitable.

DO AS YOU WOULD DO OTHER THINGS YOU  
WISHED TO ACCOMPLISH.

If you wished to remember a thing, would you try to think of something else ?

If you desired to learn German, would you study French ?

If you desired to travel east, would you start west ?

If you desired to quit doing a thing, would you practice doing it ?

If you wished to save your money, would you try to spend it ?

If you would have your child learn good manners, would you teach him bad ?

If you wished to retain a friend, would you do him an unfriendly act ?

Then why will you not use the kind of suggestions you wish to produce ? Why do you persist in saying when your system is contracted that you can't keep your mind off your troubles, that you can not relax, that you have been sick too long, that you are too old, that you are too weak ? and any other adverse suggestion you may think of. If you have mind enough to think of one thing you



have of another; wills are not weak—but strong, and only need your consent and they will serve you in any capacity. All you need to do is to try it faithfully a few hours at most and you will feel its effects so plainly you will know you are on the right road, and will by this knowledge be enabled to persistently keep good thoughts in mind and eliminate the bad, and you will be completely restored. TRY IT! Do IT!

We favor a rigid education on these lines; teach it in our schools; bring it into our homes; let the mother fully understand its workings, and we will soon see *them* reform this world. The teacher, nurse, or parent, may by its use be a great factor in healing our diseases and molding our character. To leave this work to the minister and physician is rather a slow process, as they are in contact with us so little, while we are subject to the bad the rest of the time. Medical men are as a rule too material, and are so accustomed to *take something*; besides, they are human, and like all the rest of humanity, do not like to turn about and condemn the very thing they have assured you is the only remedy; and if they should, they are condemned by the rest of the profession, and a good following of the laymen. This is an age of progression, and let us away with the antiquated blue-stockings idea: that we must believe only that which someone else has put up and labelled “pure,” and are not allowed to try a thing to prove it, even when we know there is no harm to come from it. A thing that is good

in your religion is certainly not bad in your everyday life.

Use everything that will prevent crime and bring health to your bodies. Christ attended to the restoration of our bodies first, and by so doing he placed us in position to live as Christians should. We earnestly contend that fathers and mothers should control their children without the use of the rod. Suggestion is the safest, pleasantest, and the only way. By it parents may raise up their children in the paths of virtue, truth and honesty; and should they ever depart, they may by suggestion be convinced and converted from the error. It is a mistaken idea that children are naturally bad, or that we inherit meanness. We do get it by contact, which is suggestion. You do not have to talk it, nor compel them to study a thing, to incorporate it into the system, only skirmish a little in that line, and they have it in their nature (as we say). A few days ago I heard a child of three years talking to a caller. He very carelessly, but in a manner far above one of his years, used remarks he had heard about the visitor. The mother was shocked, and said: "You little skeezicks, where did you ever learn such things?" The child had lived at home the three years of his life, and of course learned it there. The fact is, children are always good, and if by good suggestions they are fed, will not only remain good but grow better and their influence will spread out and bear fruit; and who may know of the good that will be recorded

to your credit in that great day, from the good suggestions to another.

In healing the sick, in raising your children, or correcting vices in others, never grow anxious. Anxiety has foiled a great many good intentions: it is itself of the evil mind, and as the homeopaths say, "like begets like." The anxious expression, the anxious tone, or anxiety displayed, expresses doubt; and he that doubteth disbelieves. After all the *does* and *don'ts* we have pointed out, one would think this would be a very hard practice to follow. But it is not. There is a safety line that extends throughout the entire category, whether healing or preventing disease, whether leading others into good or redeeming them from the bad. This line is always within your grasp, and may always be distinguished from all other lines. Here is a full and complete description of it, accompanied with a photograph of it, that you may always recognize it: "*Act Natural.*"

When you are straining yourself in voice or manner, you are not natural;

When you use bad suggestions, you are not natural;

When you practice anxiety in anything, you are not natural;

When you try to make yourself believe you can not accomplish that you desire, you are not natural.

In fact, when you hate any person or thing, you are unnatural, and the injury is stamped upon your life and is conveyed to others in the suggestions you

send out unconsciously. Every thought that we allow to pass over this mind is affecting us mentally and physically. If the thought be for good, it is animating, and nature is unobstructed in her work. But if the thought be for bad, we are dominated by the contraction obstructing nature, and we suffer loss.

The effort we ask you to make is agreeable to all. It is what the Bible and all religions, as well as moral teachings, enjoin upon us; and you have lost nothing in the effort. The pleasant sunshine is preferable to the darkness of night; the cheerful person that makes all feel their happy influence, is preferred to the grumbling, fault-finding person; the good season is preferred to the bad; and through life on every hand the good thoughts, words, and expressions, are preferred; and promote life, health, pleasure and wealth; while the bad, the depressing, the despicable, make us all worse, or as we say "out of sorts," engender bad dispositions, which deposit poison throughout our system, that leads to death.

Surely, the reader will determine to seek the good in every thing. And when the good results are summed up from those who try for a single week to prove the truthfulness of the assertions contained in this little volume, the writer will patiently and willingly abide by the verdict of its patrons.

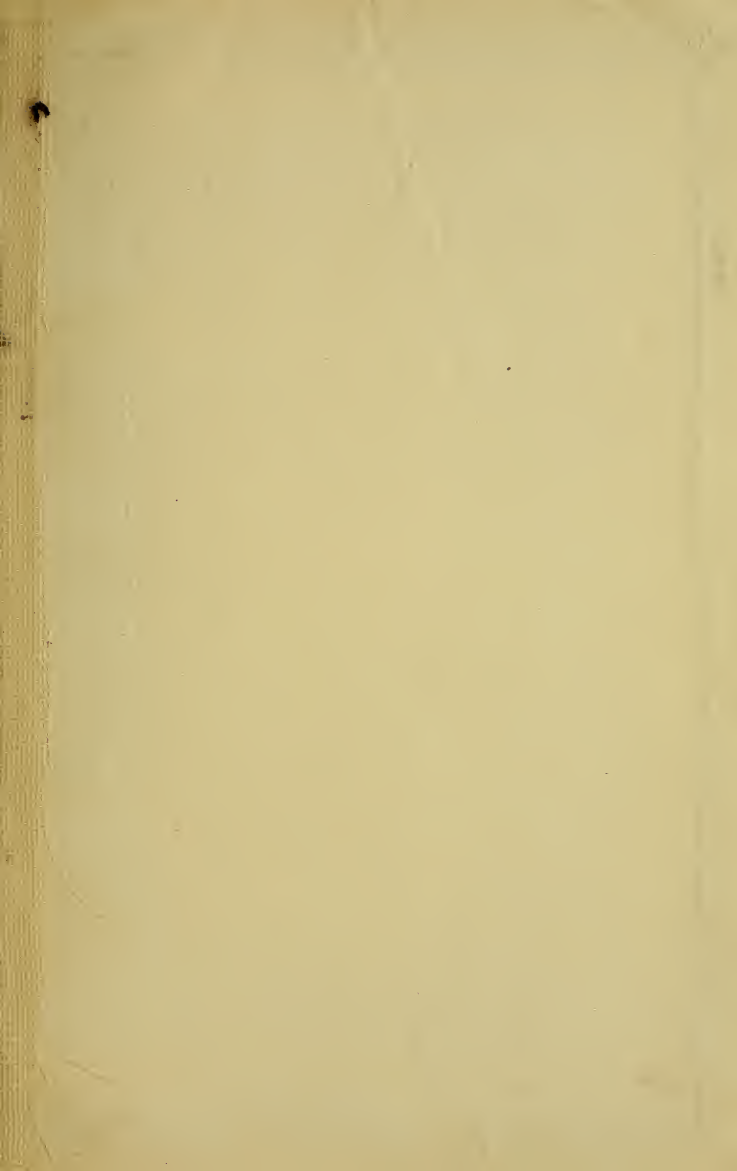
THE END.











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